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Art. I. *Caledonian Sketches*; or a Tour through Scotland in 1807: to which is prefixed an Explanatory Address to the Public, upon a recent Trial. By Sir John Carr. 4to. pp. about 550. Price 2l. 2s. Mathews and Leigh. 1809.

OUR knight has once more run his summer course of adventures, and given the story of them to the world with a richness of exhibition, in point of paper, typography, and engraving, to which we might question the claims of any narrative less important than the retreat of the Ten Thousand, or the voyage of Columbus. We cannot help thinking what pride would have elated the minds of facetious inn-keepers, singing boatmen, mountain guides, the possessors of mud cabins, and possibly some lords of ancient castles, if they could have foreseen that their doings and their sentences were to be recorded and recited in such elegant lines of letters, on such beautiful fields of paper. And the builders of steeples and bridges would have looked with augmented complacency at their performances, which they already admired beyond all other works of art in the world, if it could have been foretold to them that the skill and genius, so wonderfully displayed in these structures, were destined to be represented in a thousand impressions of a fair delineation, and admired to the extremities of the kingdom, not to mention 'the Continent and America,' where it seems that some of the knight's former works have attained no small degree of popularity.

So long as England, the continent of Europe, and America, three portions of this unfortunate world that cannot, at present, agree in any one sublunary thing besides, shall agree to welcome Sir John's costly volumes in the most rapid succession in which horses, chaises, ships, printers, and engravers, can co-operate to furnish them, it will be in vain for reviewers to hint a wish that the intervals might be a little lengthened, in accommodation to their toils and their purses.

It will be in vain to suggest how many accomplishments, of rather laborious acquirement, are useful and graceful to a traveller, or how many are to be held quite indispensable if he means to come upon us for two guineas every time he returns. We are tempted, notwithstanding, to take the liberty of submitting, that when a traveller undertakes no less a task than that of displaying the peculiar character of a people, it may be of some advantage to him to have studied philosophically, not slightly glanced over, the distinguishing characters and institutions of other nations; that he would have done well to read over, at least half a dozen times, such works as the *Spirit of Laws*, and the *Wealth of Nations*; that an intimate acquaintance with natural history would not tend to impoverish his observations on the productions and animal inhabitants of hill and dale; and that if he is resolved to have names or sentences from a learned language, the reader should have some security that a certain noted river shall not be written 'Tiber' and 'Tibur' in the same line.

It may also be equally pertinent and useless to repeat to Sir John the admonition, that no new or accurate views of a country can be acquired in such a galloping expedition as this. We are not suffered to learn the exact space of time in which it was performed, but it appears to have been despatched within a very moderate section of the finer portion of the year, and with an inconceivably passionate attachment and undeviating fidelity to the king's high road. At Edinburgh indeed, in the midst of ease and gentility, he remained a considerable time, and has occupied an excessively disproportioned space of his book with details and descriptions which we could have so much cheaper in works written for the particular purpose; but when he advances toward the retired and mountainous regions, where a natural and moral scenery of a new and wild and striking character opens around him, his movements acquire the celerity of a culprit escaping from the officers of justice.

We can comprehend that it was necessary at each post to inquire about the means of being conveyed to the next; but that this should so often appear the first and chief of the traveller's occupations, comports but indifferently with our notion of the functions of a man whom the public employ and pay, (for this is the view in which Sir John may fairly be regarded) to furnish them with original and accurate information of the manners and curiosities of the country which he traverses, and especially of those parts of it which are most remote, most peculiar, and least accessible. We could have allowed him to quit Edinburgh just as soon as he pleased, and any other large town, as it may be pre-

sumed that large towns in Scotland bear so much resemblance to large towns in England, that the points of difference can very soon be told; and at any rate we have plenty of means of information. But when he reached the villages and the summer camps of the true Caledonians, when he surveyed their domestic and rural economy, when he wandered on the margin of their lakes, looked into their dark glens, listened to their torrents and cataracts, and climbed their hills, we should have been much better pleased to have been with him half a year, sometimes rambling, and sometimes stationary for a number of weeks at once, than to have had the dashing amusement of riding after him at a hunting pace, through such a country, even though we closed and crowned the adventure with the triumph of finding our necks safe out of the highlands, and out of Scotland itself, at the end of a very few weeks from the time of its commencement.

A traveller, that should really deserve to be paid, at any thing like the rate demanded by Sir John, would not have staid in London till the commencement of the 'delightful month of June.' He would have set off northward at the first approach of spring, would have thought it no part of his business to describe the buildings of Cambridge, Stamford, or York, would have confined his notice of Durham and Newcastle to the description and censure of the state of the prisons in those towns, and would have begun his narrative and sketches exactly at the 'peel' which he was shewn at the edge of the border tract, formerly named the Debateable Land. He would have waited a few weeks in Edinburgh and its neighbourhood, for the complete departure of the Scotch winter; he would then have vanished somewhere in the north or the west, and would have been seen no more in the latitude of the Tweed, till fairly blown back by the tempests of November. During this long interval, his course would have been such, that any inquiry after him along the great road would very soon have failed. He would certainly have had no antipathy to the sight of a good town, or to the accommodations of a good inn; but his curiosity would have led him on many an adventure across the black and almost trackless ridges, the 'hills of mist,' into those obscure retreats where the little society retains somewhat of the character of former ages. He would have found his way into little schools, and 'kirks,' where that primitive simplicity receives, from the two kinds of instruction, a certain dignity which characterises in an equal degree no other mountaineers in the world. He would have visited the establishments on the hills, to which the in-

habitants of the vallies remove during the summer, familiarising himself with the shepherds, with their children, and with their fare, and listening to their legends and local histories. He would have spent many weeks among the islands, tracing their moral diversities from one another, and the difference of any or all of them from the character of society on the main land. And then as to the natural scenery, he would have eagerly explored it through all its romantic and dreary forms, even to the tops of the mountains. Time for all this might have been secured, by entering the country early in the year, and remaining in it till late in the autumn. If it be objected that there would have been many other requisites, besides time, for such an enterprize, and that especially a knowledge of the Gaelic language would have been indispensable, why should it not be answered at once, that a knowledge of that language is necessary, absolutely necessary, to any one who undertakes to give a satisfactory account of the inhabitants of the Highlands. If again it were pleaded that the gentleman's health may be too delicate for him to sleep on heath within a slight tent, or to enjoy the air and odours of a smoky hut the whole night, or to defy the effects of wet clothes, or to endure the contact of his linen when it may not bear a comparison with the snow on the Highland summits, rather than abandon a scene of sublimity and primitive character and Gaelic song in quest of soap, or to ford rivers on foot, or to clamber among the chasms and ledges of precipices, or to spend several days in such a place as the island of Staffa, taking views of Fingal's Cave, and the other wonderful appearances of its coast,—if his corporeal nature is inadequate to all this, we certainly cannot require him to attempt it; but then we must look out for some other adventurer to bring us such 'sketches' as would give the boldest and most peculiar features of the Caledonian territories and people. It had been no fault in Bruce, or Park, or Hearne, or Mackenzie, if their physical part had been composed of slight and frail materials; but it had been a good reason for declining any approach to regions, where they knew that the explorer would need all the vigour, as well as the courage, of a wild beast. It is rather foolish, to be sure, to bring into thought even the most remote comparison between the expeditions of these travellers, and any possible route in the British island; but yet there are very many things in the Highlands of Scotland, eminently worthy of description, which will never be truly described by any but the best built, best winded, best seasoned, and least dainty, of travelling heroes.

While however we have thus signified what kind of man, and in what course of proceeding, we can be willing to employ and pay as an explorer of the northern part of our island, and protested against the usurpation of sumptuous quarto honours now before us, we must not deny that the knight has given us, as usual, a good deal of information and amusement. He knows more than we do, though we know much more than we can approve, of his clandestine dealings with other books while making up his own; but at the same time he certainly keeps a sharp look about him, does not appear during his journeys to sleep or drink more than *quantum sufficit*, and in every place he visits is always sure to direct his inquiries to some of the proper subjects. We really think very few persons could make so pleasant a story out of an adventure, in which they whipped on so fast, and so very far in a straight line. Let any one consider what a narrow stripe, what a mere riband of a country, can be effectually surveyed by a traveller, who (unlike old Elwes) shall make strict conscience of not eluding a turnpike-bar by ever diverting into a bye-road for three or four hundred miles together, and ask himself whether it would be easy to get wherewithal to make an entertaining quarto during such a run. In addition to the real value of some parts of his materials, and the amusing quality of others, the knight has in general a clear, easy, gentlemanly style, but seldom twisted into affectation or loaded with finery. His manner of describing has always pleased us; in general the moral proprieties are duly preserved; there is nothing dogmatical in the mode of giving his opinions; and as to his temper, we doubt whether any adventurer traversing, at this present writing, any part of this terraqueous globe, possesses half so much good humour. He turns even mischances and disappointments into pleasantry, finds or makes every body obliging to him (except those vile critics, caricaturists, and jurors) and sprinkles 'golden opinions' on 'all sorts of people.' The high and low, the living and the dead, share the diffusive liberality of his praise; which chaunts in gentle and well deserved accents the generosity of a peasant, but swells, as it ought, into a resounding magnificence, when it alludes to the highest of mortal things: witness the following two specimens, the latter of which is the *finest* passage in the volume.

'This equipment enabled me to observe the natural kindness and civility of the lower people, which with pleasure I record. A few miles before I reached Nairn, I came to a gloomy heath, from which two roads diverged, and I knew not which to take: the night was advancing, I was alone, and all was silent. In this dilemma, I rode back to a little black

town which I had passed, consisting of some miserable turf hovels, the inhabitants of which had all retired to rest. After knocking at the door of one of them for some time, a tall athletic peasant, whose slumbers appeared to have been as sound as health and innocence generally unite to render them, addressed me with the usual salutation, "What's a wull?" Upon my telling him my situation, instead of giving me any directions, he came out, and, with no other covering than a shirt, insisted upon walking by the side of my horse for a mile, till he had seen me out of the possibility of mistaking my road, which he did with the most perfect good humour, and at parting refused to accept a *douceur* for such extraordinary attention: indeed he appeared to be hurt that I should have offered it.' p. 328.

Poetry never had a more delicate and feeling votary, (than Dr. Beattie) nor religion a more acute and fervid apostle. His refined modesty acted upon his rich and cultivated mind, as a fine veil upon a beautiful face, increasing the charms which it rather covered than concealed. The piety of his Sovereign, captivated with the eloquence of the holy advocate, sought for the pleasures of personal conversation with him. Dr. Beattie had the peculiar honour of an interview with their majesties, unrestrained by the harassing forms and depressive splendour of a court, who paid the most flattering compliments to his hallowed labours, and more substantially rewarded them with a pension. Such an application of resources derived by a beloved monarch from a loyal people, resembles, as was once observed upon a memorable occasion, the sun, which extracts moisture from the earth, to replace it in refreshing dews. The writings and life of this unblemished man coincide with pure design and perfect execution. All that he inculcated, he practised. He arrested the thoughtless, he fixed the wavering, he confirmed the good. His domestic sorrows were great and many; his philosophy, however, was of a divine nature, and he submitted to them with a resignation which seemed to be derived from Heaven, where he is gone to mingle with the spirits of the good and great, who preceded him in their flight to immortality.' p. 283.

Considering our knight's unequalled complaisance, which we believe to arise from a real kindness of nature that feels much more pleasure in praising than condemning, we are gratified in expressing our strong and sincere applause of the independence of character displayed in almost the only instances in which this complaisance is intermitted,—his descriptions and censures of the state of various prisons which he visited in his tour. In this part of his travelling economy we always respect him highly, and would exhort him to regard it as a matter of indispensable obligation in every future expedition. It is quite time to arraign before the public those persons, whoever they may be, that are accountable for the continuance, in any town of England especially, of any thing corresponding to such descriptions as we could cite from this volume.

'The prison is well calculated to punish the prisoner before his guilt is proved: the dungeons, which are below each other, are dark, damp,

and unwholesome. The ventilators, which ascend to the top of the gaol, are hoaked up. The prisoners sleep upon straw; the common room is small and badly ventilated; and the male prisoners are let out only seven at a time into a small yard for exercise, and that only twice a week, which yard is close to an inn, and commanded by it. It is additionally painful to reflect, that the assizes are held here only once a year. The keeper of the prison is a humane and respectable man, and much regretted that the building was so objectionable. The bridewell is in a shocking state. The sleeping-room of the prisoners is a great cave under the road, strewn at the bottom with straw, like the stables of the robbers in *Gil Blas*. Into this vault I was shewn, in mid day, by the aid of a lanthorn: it was dripping with wet on every side.' p. 18.

This is the prison at Durham: the account of that at Newcastle is only not quite so bad. There can however be no doubt, at least with burgesses and magistrates over their wine, that this is the best imaginable method for reforming the morals of the criminals.

Sir John relieves the dreariness of the border country by descriptions of the habits and exploits of its former ferocious inhabitants, and the anecdote of the excellent Bernard Gilpin, who took down the glove which had been hung up at his church as a challenge. The beautiful neighbourhood of Jedburgh, the ruins of Melrose abbey, which, as we are here informed, measure 943 feet in circumference, and the recollected strains of the Last Minstrel, combined to put our erratic knight forward in the highest spirits on the road toward the capital, which he soon hailed, under the denomination given it by the common people, of 'Auld Reikie, reik meaning smoke.' There is no intimation of the length of time spent by our author in Edinburgh and its vicinity, but about 180 pages are filled before we are permitted to leave it. It is but fair, however, to observe, that some of the information given within this extensive space relates not exclusively to the city, but to all Scotland. Much of the information relating to the city, especially to its noble literary institutions, is valuable, and is given with clearness; some of the antiquities might possibly deserve to be once more described; a few of the lively and characteristic anecdotes would have been quite welcome; but after all that can be pleaded, there is no forgiving Sir John for engrossing such a measureless space with accounts of buildings, streets, municipal arrangements, unimportant localities, and trifling incidents, such as every city and great town may supply in all desirable plenty.

The most interesting article, perhaps, in this portion of the volume, is the ample explanation of the nature of the department of the professorship of Medical Jurisprudence, recently instituted in the university of Edinburgh: Sir John

will have the thanks of every intelligent reader for this perspicuous and comprehensive statement. He supplies various information respecting the economy of the university, and gives a list of the names and respective departments of all the professors. A slight indiscretion is committed, we think, in the eulogiums he bestows on such men as professors Dugald Stewart, Playfair, and Leslie. It will be thought, that the bare mention of their names had been quite enough to remind the public of their distinguished talents, and their contributions to the advancement of science. Nor would it be surprising if the ill nature of some critics were to hint a doubt, whether Sir John has duly qualified himself to give additional authority to the verdict of the scientific world on their writings.

Among the many buildings described, is the huge unfinished structure designed for a new college, but left, from deficiency of money, in a state to require, according to Sir John, at least 120,000*l.* for its completion. The sly traveller is too hard upon the Caledonian ambition when he suggests the consolation to the 'citizens of Edinburgh,' that this 'pile, when tinted by "the mellowing hand of Time," will afford them the melancholy but picturesque effect of a mighty ruin.'

An account is given of the legal and ecclesiastical institutions, of the libraries, literary societies, hospitals, trade, amusements, and every other imaginable thing which can supply an apology for detaining us from our eagerly desired excursion toward the Highlands. We have a pleasing description of Roslyn and Hawthornden, combined with notices and anecdotes of Drummond, whose memory has given a classic character to the latter mentioned place. Sir John avails himself throughout, with very great address, of every class of historical associations with the places he visits, especially all associations of a tender and romantic quality. We have only to observe, that he is rather apt to employ this resource to an extent very inconvenient to all but wealthy purchasers of books. For instance, Holyrood-house very naturally recalls the idea of the Queen of Scots. But when that idea suggests itself, the traveller finds other and better uses for it than a mere indulgence of pensive sentiment; it brings with it a licence for filling eight pages with an extract (a curious one indeed) from Sir James Melville's Memoirs, with specimens of Mary's verses, and a copy of the first English letter she ever wrote. This was much more than could be legitimately added to the description of the palace, which is thus concluded:

'The apartments of queen Mary cannot fail of exciting the deepest interest, and of awakening many tender emotions. Her cham-

ber is on the second floor, in which her bed, and the furniture of the room, remain as she left them. The bed of crimson damask, bordered with green silk fringes and tassels; and the cornice of the bed is of open figured work, and, considering its antiquity, in good preservation. Behind the hangings of this room, in part folded back, is the door of a passage leading to the apartments underneath. Through this door, it is said, Lord Darnley and the conspirators entered on the 9th of March, 1566, and effected the murder of Rizzio. The closet in which this sanguinary transaction took place, is in the north-west tower of the palace, and about twelve feet square, and opens into Mary's chamber, who was supping with the Countess of Argyle and the ill-starred Italian, when the assassins dragged him away (although he clung to his royal patroness for protection,) and butchered him in the adjoining chamber of presence, upon the floor of which some brown spots are shewn, as the blood of the murdered musician. It may be just possible that this is not an attempt to impose upon the credulous, as I am informed that the stain of blood on timber is indelible.' p. 60.

We have a very lively description of the zeal displayed by the Scotch in their attendance on the sacrament, 'or, as it is called, *the Holy Fair*,' which, our author says, is celebrated only once a year in each parish.

'So zealous are they in their attendance, upon these solemn occasions, that I have frequently seen the aged, who have been too infirm to walk, neatly and decently dressed, conducted in a little cart, preceded by a son or a daughter carefully leading the horse, and in this manner proceeding to a distance of several miles to church. Owing principally to the scanty dispersion of the population, the kirks, or meetings, are frequently very far removed from those who wish to attend them; and it is astonishing what pilgrimages the Scottish peasants will perform upon these occasions, their enthusiasm appearing to redouble in proportion to the distance and difficulty of reaching the place of devotion.' p. 147.

The knight by no means disapproves a serious attention to the duties of religion; but he is moved with much indignation that religion and its ministers should ever have interfered, as in the case of Mr. Home, the writer of the tragedy of *Douglas*, to censure the stage, and condemn the worthy employment of clergymen in writing plays, and attending the representation of them. It seems, however, that this illiberality has had its day, and is departed. Mr. Home is congratulated as having 'survived the absurd prejudices of his countrymen, who now regard him with as much pride and admiration, as they formerly did with abhorrence; and when I was at Edinburgh' (says our author) 'this venerable ornament of his country' (why is it not said his religion, for it was of *that* that he ought to have been the ornament?) 'was still alive, although from great age,* and consequent debility of mind, only his body could be said to be so.' It is added,

* *Douglas* was acted in 1756.

'As a proof how soon the Scotch became ashamed of such narrow-minded prejudices, and that the reign of bigotry and folly can endure but for a short space of time, as extraordinary as the above story is, (that of the ecclesiastical censures of Mr. Home) when that illustrious actress, Mrs. Siddons, first appeared at Edinburgh, the business of the ecclesiastical courts was regulated by her nights of acting, and the chief officers were obliged to fix their days of business in the evenings of which she did not perform, in consequence of the younger members, clergy, as well as laity taking their seats at three o'clock in the afternoon when she performed.' p. 161.

As far as the business of these courts related to *religion*, it is obvious it could not be carried on in the absence of all that piety and prudence which these young gentlemen and Christian pastors carried to the play-house.

In the various course which our author took after leaving Edinburgh, he visited, no doubt, a good proportion of the places most remarkable in Scotland. He went as far to the west as the island of Staffa, and as far to the north as Peterhead, and traversed some parts of the intermediate country in several directions. He has made a large collection of facts, many pertinent observations, many pleasing and curious descriptive sketches, and some very beautiful drawings of remarkable buildings or scenery. No man can be more attentive to the objects presented to his view, during the short time that he permits himself to continue in sight of them. In all his excursions he displays a laudable inquisitiveness respecting matters of art, manufacture, and political economy; and his attention was strongly arrested by the Carron foundery, and the manufacture of kelp, which latter he thus describes.

'Kelp is the calcined ashes of a marine plant of that name, and is used in the manufacture of glass and soap: it grows on the rocks and shores of the Hebrides and Highlands. After it is cut, or collected, it is exposed to the sun and wind; and before its moisture is exhaled, it is placed in troughs, or hollows, dug in the ground, about six feet long, and two or three broad: round its margin is laid a row of stones, on which the sea-weed is placed, and set on fire within; and in consequence of continual supplies of this fuel, there is in the centre a perpetual flame, from which a liquid like melted metal drops into the hollow beneath, and when full, it is, in a state of fusion, raked about with long iron rakes. Great nicety is required to move the weed while it is burning, and to keep it free from dirt. When cool it consolidates into a heavy dark-coloured alkaline substance, which undergoes in the glass-houses a second vitrification, and assumes a perfect transparency.' p. 490.

The traveller was greatly pleased with the character of the Highlanders, and has given a profusion of anecdotes illustrative of it, together with various pictures of their mode of life, one of which we shall transcribe.

'I had before seen specimens of Highland hamlets, and in my way to

this place (Letter Findley) I passed by another of them. At a distance they resemble a number of piles of turf. In general they are built in glens and straths, or upon the side of a lake, or near a river or stream, adjoining to which there is a little arable land. This near Letter Findley is close to the shores of the lake, all the huts of which appear to be constructed after the same style of rude architecture. The walls are built of turf or stones, according to the nature of the adjoining soil, and raised about six feet high, on the top of which a roof of branches of trees is constructed; this is covered with squares of turf, of about six inches thick, closely pressed together, and put on fresh from its parent moor, with the grass or heath upon it, which afterwards continues to grow, and renders it difficult for a traveller, unless he be very sharp-sighted, to distinguish at a little distance the hut from the moor. I have seen many of these buildings in high vegetation, and in that respect they reminded me of the same description of buildings in Sweden.

‘I was obliged to stoop on entering the door of these sylvan abodes, and within saw a cabin which brought to my recollection that of Robinson Crusoe: upon the ground, about the centre, was the fire, the smoke of which escaped through a hole in the top of the roof, but not without having first blackened every part of it within, till the rafters looked like charcoal; and, unless the covering should be water-proof, the rain must fall within as black as ink-drops. In others there was a little fire place of iron bars, with a hob on either side, and above a crank, for holding the meikle pot. The only furniture I saw were some boxes, stools, pails, an iron pot, some bowls and spoons of wood, and also a cupboard, or shelves, for holding provisions.

‘A tolerable hut is divided into three parts; a butt, which is the kitchen; a benn, an inner room; and a byar, where the cattle are housed. Frequently the partition of the chambers is effected by an old blanket, or a piece of sail-cloth. In the kitchen, and frequently in the inner room, there are cupboard-beds for the family; or, what is more frequent, when the fire on the ground is extinguished, they put their bed of heath and blankets on the spot where it has burned, on account of the ground being dry. A true farmer loves to sleep near the byar, that he may hear his cattle eat. These patriarchal dwellings frequently tremble, and sometimes fall, before the fury of the tempest. I was told that very far north, when a Highland peasant entertains his friends with a cheerful glass of whisky, it is usual, as a compliment to the host, to drink to his *roof-tree*, alluding to the principal beam, which by its weight enables the roof to resist the pressure of a mountain squall, and which forms the great protection of the family within from its fury.

‘A house with an upper story is called, by way of pre-eminence, a *lofted hut*. I was informed by some gentlemen, who had long resided in the Highlands, that in some of these miserable habitations, upon their return from grouse shooting, they have been frequently offered a glass of excellent white or red wine, as well as whisky. Another Highland gentleman informed me, that these mountaineers are so attached to their mud or peat hovels, that, although he had erected for some of his tenants neat stone cottages, they continued to prefer their former dwellings, the workmanship of their own hands.

‘The Highland peasants, like the Irish, are very much attached to

their dunghills, which are constructed close to their doors. To such a pitch of fondness is this carried, that upon an order being issued that no one should raise their dunghill in the streets of Callendar, one old lady is said to have expressed her joy that she was not deprived of hers by this clean and cruel decree, for she had made it in a back room.' p. 403.

When the knight catches a good story, he does not mind its having a slight degree of improbability or exaggeration. We have a tolerably good opinion, however, of his general personal veracity. He dearly loves a little innocent mirth, though it be at the expense of the Highlanders; but he is very far from the slightest intention to degrade them, by any of the curious anecdotes he gives. He introduces a still greater number of pictures and stories tending to exhibit them in possession of all the noblest virtues.

His admiration every where does justice to the magnificence of nature in the Highlands; he celebrates many scenes as striking as the following, and often in language less overcharged with epithets.

'Afterwards we followed the line of the river Awe, which is very long, deep, black, narrow, and rapid, flowing into Loch Etive. Our course lay through copses of weeping birch and hazel, along the foot of the stupendous and rugged Cruachan Ben, a mountain measuring three thousand two hundred and ninety feet above the level of the sea, and twenty miles in circumference at its base. This Alpine scenery, particularly as the evening advanced, was at once awful and tremendous; frequently the road extended along a frightful precipice, overhanging Loch Awe, which lay in many places a prodigious depth below us, and which we occasionally saw, through the openings of trees impending over it, reflecting star for star of the cloudless sky, in its clear, but sable mirror of waters; whilst huge shattered fragments of rock, arrested in their descent by projecting crags, impended awfully and frightfully, far above us, on the sides of this mighty mountain, deriving increased magnitude and horror from the shadows of the night, the solemn silence of which was only interrupted by the melancholy murmur of remote waterfalls. The superstition of the neighbouring peasants still gives currency to the tradition of the terrific Bera, to whom was committed "the charge of the *awful* spring," conceived to be the source of the lake, and who, from the summits of Cruachan Ben, could at will pour down floods on the fields below.' p. 505.

On the whole, we close the volume in good temper with Sir John, whose manner of making books we certainly think needs very material reformation, but who gives us in every one of them a good portion of valuable information and amusing anecdote. We had nearly forgotten his explanatory address, relative to a recent trial. We are the less provoked at him for the prosecution, in consequence of its having failed, and of its failure having tended to confirm the liberty of the press. But he protests in this address, that he

holds the liberty of the press most sacred, and that the caricatures in the satire, on account of which he brought his action, were the chief or sole offence which he wished to reach with the law. We think such burlesque scratchings a very shabby expedient for satiric criticism to have recourse to; but we think too that they could do Sir John no great mischief: if the purchasers of his former works were pleased with them, how many of them would be likely to renounce their opinion of his qualifications, and consequently refuse to purchase his next book, simply because the author had been caricatured? But even if his expensive books *had* in consequence been subjected to a somewhat more limited sale, it cannot be impertinent in us to hint to his modesty, that the price of his publications previous to the one before us is no less than *seven pounds sterling*, and that men of almost equal distinction with himself, that Bacon, and Newton, never published books to any such amount.

Art. II. *The Life of Saint Neot, the oldest of all the Brothers to King Alfred.* By the Rev. John Whitaker, B. D. Rector of Ruan Lanyhorne, Cornwall. 8vo. pp. 388. Price 10s. 6d. Stockdale. 1809.

THE point of view, in which this work is presented to us, cannot, we apprehend, but produce some serious impression on the mind of any person accustomed to literary employment. The hand of the writer was arrested by that of death, amidst the occupation of conducting his volume through the press; and his cessation from a long life of philological toil and contention was announced to the publisher, by the return of a sheet uncorrected from a distant extremity of our island. Neither was this polemic veteran merely engaged to the last period of life in actual composition. In a letter, dated but two months before his death, we meet with these prospective annunciations: "My present work will be followed by another, next year,—*The History of Oxford*: yet, that will be merely a small work, an octavo, like this, at present. Both will be followed by a third, much larger in size, and significance,—*A History of London*, quite new, and original, and fit to make a quarto."—*Go to now, ye that say, To-day or to-morrow we will go into such a city, and continue there a year, &c. For what is your life? Is it not a vapour, that appeareth for a little time, and that vanisheth away? For that ye ought to say, IF THE LORD WILL, we shall live, and do this, or that**.

If the characteristic ardour of the author's antiquarian pursuits involved him in a literal neglect of this salutary precept,

* James, iv. 13, 14, 15.

and if his decease exhibits the vanity of human expectations in a striking light, we do not take upon us to infer, as a consequence, that he was either thoughtless of eternity, or unprepared to enter on that awful period of human existence. We have known him only by his publications. Piety seems often to have pervaded, and influenced, his historical researches: and if unhappily alloyed by a measure of superstition, or inadequate to the suppression of dogmatic and acrimonious propensities, we are more inclined to intimate approbation, though it can no longer afford encouragement, than to expatiate in censure, which no more can serve the purpose of admonition. The *work*, which he has bequeathed to the public, alone demands *our* scrutiny: its *author* has already appeared before an infinitely higher tribunal; where we, ere long, shall meet him.

Little more is known, by most of our countrymen, concerning St. Neot, than that a town in Huntingdonshire, and another in Cornwall, bear his name. Neither will the more learned of our readers probably be less surprised than others, to see him designated, in the title of this article, as the *oldest brother to king Alfred*. His right to that distinction is, notwithstanding, so plausibly supported by Mr. W. that the chief objection to its admission seems to arise from its having so long lain dormant. This, indeed, we think utterly incompatible with the *full* extent of those honours, to which our author has laid claim on behalf of the saint. That a king of the east and south Saxons, and of Kent, should resign his actual dominions, and even his title to the sovereignty of all England, for the sole purpose of retiring to a monastery; and that such sacrifices should not have been generally and loudly celebrated by churchmen, who, in his, and the following ages, were almost exclusively the dispensers of historical fame,—exceeds our capacity of belief, unless on stronger grounds than we can yet discover for its support. It appears, nevertheless, by an extract which Leland (*Collectanea*, tom. iv. p. 13.) made from a very ancient manuscript life of St. Neot, that he *was* a son of Ethelwulph, and therefore a *brother* of Alfred. It is also certain, that a son of Ethelwulph (born apparently while he held the kingdom of Kent, &c. subordinately to his father Egbert) was endowed by him with that monarchy, when Ethelwulph himself succeeded his father in the West Saxon kingdom. This son makes no farther appearance on the stage of history, after the year 851, at which time he obtained a victory over the Danes in defence of his own territories. It also appears, subsequently, that a man of the same name with this son of Ethelwulph, and intitled an *earl*, resigned both his property and his person to the very monastery, in which St. Neot,

about the same time, is known to have officiated as a priest. That a tradition had been preserved, though obscurely, almost to the time of the Reformation, that St. Neot had been a king, appears moreover from a painted window which still remains in the church named after him in Cornwall; and finally, that St. Neot was *nearly related* to Alfred, has been admitted by all the historians who have spoken of him, and whose writings have been handed down to us.

The most rational solution of these difficulties, seems to be this: Athelstan, whom, Mr. W. has aimed to identify with St. Neot, was born many years before any other of Ethelwulph's sons, when Ethelwulph was very young, and probably (as Matthew of Westminster intimates) before he was married. Ethelwulph, notwithstanding, when he acceded to the West Saxon throne, having yet either no other children, or none but infants, appointed Athelstan, (perhaps merely *pro tempore*) to reign in Kent, of which he had himself been king, during his father Egbert's life. Ethelbald, the eldest legitimate son of Ethelwulph, (possibly instigated by jealousy of Athelstan) in 855 took advantage of his father's absence to seize the West Saxon kingdom; the government of which, Ethelwulph, on his return, resigned to him, resuming the dominion of Kent, and retaining the royal title; while Ethelbald, though possessed of the chief power, contented himself with that of *duke*. If on this occasion, Athelstan, as might be expected, relinquished his kingdom in favour of his dethroned father, it is probable that no higher title than that of *earl* would be allowed to him. These events suggest a reasonable motive for his retirement, shortly afterwards, to the monastery of Glastonbury, which Ethelwulph, in that very year, enriched with a large endowment, at the same moment in which he declared his assent to *earl Athelstan's* donation.

Supposing this train of circumstances, (which are perfectly consonant to the most authentic records of the times,) to have been connected with Athelstan's descent from a throne to a monastic cell, not only would the *eclat* of such a change in his condition be essentially diminished, but the state of public affairs would render it palpably inexpedient to take much notice of the event. On entering the ecclesiastical state, a change of *names* was, and is still, customary; and it was desirable that *Athelstan* should merge in that which he assumed on the occasion. Mr. W. with much probability derives it from *Neotus*, a little one; an appellation which might be chosen either from humility, or policy; if it did *not* refer to his stature, which tradition represents as below the common size. Under the name of *Neotus*, and in

the successive characters of monk, hermit, and president of a new monastery, Athelstan acquired a renown, which eclipsed that of his former dignity, at the same time that it gave no offence to his reigning brethren. He attained to great eminence for those pious qualities which were then most in repute; was revered by his contemporaries of the highest order, and especially by his youngest brother Alfred; was canonised at his death; and has been complimented, by succeeding ages, with signal miraculous endowments, in return for their oblivion of his once elevated sphere of worldly dignity.

The reign of Alfred forms, in our judgement, the most interesting epoch in our whole national history. Whatever was intimately connected with him, if insignificant in itself, acquires a relative importance, like the habitation and appurtenances of some great and good man deceased. It appears to us, therefore, at all events, to be worth the pains which Mr. W. has taken, to ascertain the real nature and degree of that *affinity* which is universally acknowledged to have subsisted between Alfred and St. Neot. The interest which a biographical work may reasonably be expected to excite, depends however more on *what was done* by the person of whom it treats, than on the question, *who he was*: and if we have dwelt longer, in proportion to the extent of Mr. W.'s discussion, on the latter inquiry, than we may do on that of the former, it is only because on this point he has afforded us less satisfaction.

The centuries, both preceding and following the age of St. Neot, abounded with ecclesiastics, who have attained to no small eminence in historical or legendary records, either as benefactors or as disturbers of mankind. Some of our contemporaries would doubtless assign to the latter class those pious, zealous, and learned monks of Iona, who, after the example of their founder Colum, diffused the knowledge of the gospel in Britain and many parts of Europe, greatly to the annoyance of the Pagan 'religion.' We however are so fanatical, as to estimate *their* labours higher even than those of the venerable Bede, whose compositions exhibit a measure of learning and of exertion that is truly astonishing at so dark a period. Succeeding priests acquired equal renown with any of the former, but of a very different kind, as successful candidates for political authority. With none of these, did St. Neot enter the lists of competition. His prudence, and probably his piety, deterred him from setting an example of turbulence to the Dunstons and the Becketts of the next following centuries: and neither the activity of his zeal, nor the extent of his learning, qualified

him to tread in the steps of a Colum, or a Bede. There was however another line of usefulness, of no slight importance to mankind, open to ecclesiastics at that time much more than at present, in consequence of the veneration which was then paid to them, by the higher, as well as by the lower ranks, of our countrymen. They had the most favourable opportunities of administering advice and admonition to those, who of all men most need, yet seldomest receive, such salutary communications—we mean the sovereigns of states. In the exercise of this privilege and duty, which even *then* must have required a high degree of affectionate fortitude, St. Neot, if we may credit his early biographers as well as our oldest historians, was by no means deficient. They concur in assuring us, that he severely reprov'd the great Alfred, for improprieties which dishonoured the early part of his reign; and several of them moreover assert, that he excited that prince to lay the foundation of an university at Oxford. But of these substantial honours, Mr. W. has laboured to deprive him, as zealously as he has endeavoured to re-assert for him the more showy dignities of royal birth and of sovereign power.

Indeed the volume before us may be considered as a specimen of a new kind of writings, which should be called *negative* biography; and we shall not be surprised if it becomes fashionable. It will afford ample scope for ingenuity, and endless occupation of paper, to write anew the lives of celebrated personages, merely to prove that they never performed any of the actions which have commonly been attributed to them. This is completely exemplified in the present instance. If the author had, agreeably to the sensible advice of his publisher, prefixed to his various sections some indication of their contents, they must have run in this course:—Chap. 3. Sect. 1. St. Neot's reproofs of Alfred, *refuted*.—Sect. 2. His recommendation to him to found a school at Oxford, *ditto*.—Sect. 3. His building the church in Cornwall, *ditto*. Chap. 4. Sect. 2. Alfred's seclusion in Athelney, *ditto*.—Sect. 3. The removal of St. Neot's remains to Huntingdonshire, *ditto*.

Our readers, we presume, will readily excuse us from entering into the detail of all these negative discussions. Their time, and ours, would be ill employed in the fabrication of historic doubts, or working our weary way against the powerful current of authentic records. It may suffice to remark, that in none of these investigations has the author, in our opinion, established his positions; and, frequently, the leaps which he has made to his conclusions have reminded us, that

trifles light as air
Are, to the zealous, confirmations strong
As proofs of holy writ.

We can better agree with him in his endeavours to account, in a natural way, for facts, which he supposes to have been clothed by the later biographers of St. Neot with a supernatural garb. These form the principal subject of the first section of his work.

We shall not attempt to decide the long pending controversy between our two universities, concerning their comparative antiquity, which is affected by the opposition of our author (though an Oxonian) to the idea that Alfred established a seminary at Oxford; but we think it necessary to remark, that some of his arguments are evidently untenable. As such, we regard one, on which he lays very considerable stress; that Oxford was not within the limits of the *West Saxon* kingdom. We doubt the fact, as Oxford originally belonged to that kingdom, and therefore, when Egbert reduced Mercia to subjection, was most likely to be reunited to its former government. But supposing it to have remained, nominally, within the limits of Mercia, that kingdom having been reduced in Alfred's time to a mere province, he might as well establish a seminary there, as within the West Saxon boundary. We think it particularly curious, that our author should have cited, in support of his argument, a passage of Malmesbury, which asserts that Alfred's successor "constituted two bishops; for the South Saxons, Berney; and for the *Mercians*, Cenulph, at the city of Dorchester, in the county of Oxford," p. 176: as if the same authority which constituted a bishop over the *Mercians*, could not found a school among them! But he adds, from Henry of Huntingdon, that the same king "seized London and Oxford, and all the land belonging to the province of Mercia." This proves that Mercia was, previously, but a province of Edward's kingdom, under a separate, but subordinate government: and that its being in that condition, in Alfred's time, did not prevent him from exerting himself for the prosperity of its principal cities, is evident: for Asser informs us, that London, (one of those here named) was rebuilt by Alfred, after it had been depopulated by slaughter, and destroyed by conflagration.*

The first section of Mr. W.'s fourth chapter relates to

* An. 886. Ælfred Angulsaxonum rex, post incendia urbium stragesque populorum Londoniam civitatem honorificè restauravit, et habitabilem fecit: quam genero suo Ætheredo Merciorum comiti commendavit servandam. Camdeni Anglica, &c. Frankf. 1602. f. 15.

chronicle published by Gale, in his *Scriptores XV Historiæ Britannicæ*, &c. with the title of *Chronicon Fani Sancti Neoti*, which it bears in a MS. found by Leland in the time of Henry VIII at St. Neot's in Huntingdonshire. Our author clearly demonstrates this to be a performance of Asser, which had been controverted:† but he makes some strange mistakes respecting it. "I shall distinguish it," says he, "by the title of his *Annals*;" which unfortunately is the same that Leland used for Asser's treatise *De Ælfredi rebus gestis*, commonly called his *life* of Alfred—we say *unfortunately*, because on no other ground he charges Leland with attributing that to the *Annals*, which he evidently meant of the *Life*. Both works might indeed justly be called *Annals*, being written in the form which is usually designed by the title. Hence also, when Leland, speaking of the *Chronicon Fani Neoti*, calls it "a book, which has reduced *the annals* of Asser into an *epitome*," "So plainly," says Mr. W. "was Leland acquainted with the *life*, as to know it was merely an *epitome* of the *annals*!" Leland, on the contrary, knew, and said, that what our author distinguishes as *the annals*, is really an epitome of *the life*. Mr. W. seems to have been deceived by the superior extent of the whole annals, to that of the *life*; not observing or considering that the *annals*, which embrace a much greater length of time than the *life*, comprise all that relates to Alfred within less than half the space which is occupied by Asser's narrative of his *life*.

For the ground which there is to believe, that the former part of Alfred's reign exposed him justly to the reproof of his pious elder brother, we must refer our readers to several extracts, on the subject, from Turner's History of the Anglo-Saxons, in our review of that valuable work, (vol. iii. pp. 77—79.) Mr. Turner's authorities, and conclusions, appear to us much too strong, to be subverted by the objections with which Mr. W. has assailed this part of Alfred's history. There is, indeed, a seeming inconsistency, between the excellent qualities which Asser ascribes to Alfred from his early youth, and the acknowledgement which he notwithstanding makes, that the signal calamities which befel him were *not undeservedly* inflicted. We are inclined to attribute the haughtiness and severity, with which Alfred is said to have disgusted his sub-

† His labour to this effect appears to be wholly disinterested; for the very account of Alfred's degraded condition, which he asserts to have been interpolated in Asser's *Life of Alfred*, is *verbatim* the same in the *Chronicon Neoti*, which he maintains to be a genuine composition of Asser's.

jects, to his consciousness of a vast superiority of attainments, and his indignation against the barbarous ignorance and stupidity which then so generally prevailed over all classes among them. If this, as is probable, was particularly directed against the Saxon *Clergy*, on whom it was most incumbent to acquaint themselves with useful learning, we may impute some share of the severity of St. Neot's reproofs to his clerical partialities, without derogating from the honour that is due to his fidelity and fortitude. The asperity of his admonitions might, perhaps, tend to diminish their immediate utility; but they appear to have been recollected by Alfred with the most salutary effect, when his heart was humbled, and softened, by adversity and retirement.

Mr. W. however, denies that retirement to have been so solitary and defenceless, as it has been represented, generally, by our historians. The trifling variations, which occur among the earliest writers on the subject, seem to us rather to confirm than to invalidate their testimony; as it may reasonably be inferred, that their information was derived from witnesses who were not in compact. It is of little consequence, whether Denevulf, (the peasant who harboured Alfred, and was afterwards raised by him to the episcopal order) was originally a swine-herd, or a cow-herd. He might be both; for, although Athelney, in its former, as well as in its present state, seems to have been better adapted to the pasture of cows than of hogs, we are not aware that the latter animals betray any aversion to water and mud. To avoid sticking fast in the subject, we shall quit the reputed isle of Athelney, after remarking that our author's description of it implies him to have touched at it, when passing, by the straight road, from Taunton to Glastonbury. Of the ruins at the last mentioned place, he introduces a particular description, when treating of St. Neot's retirement there; as he does, more opportunely, of the church in Cornwall, which is denominated after the saint, when speaking of his residence on that spot. For the latter account, which will peculiarly gratify the antiquarian reader, Mr. W. acknowledges his obligations to a worthy clergyman of the vicinity, whose work on Latin Grammar we had the pleasure to recommend in our third volume, p. 633.*

Our author supposed all that remains of the royal saint to be still contained in a hole, formed for the purpose, in a wall of the Cornish church. This is only a small quantity of mould; whereas the Huntingdonshire church exhibited a set of bones, as having belonged to St. Neot. We cannot therefore but regard the claim of the latter, as the more

* *Festuca Grammatica*, by the Rev. Richard Lyne, of Liskeard.

substantial of the two; notwithstanding Mr. W.'s arguments to prove that the skeleton was that of *Barius* or *Barr*, the confidential attendant of St. Neot, and that in no other sense it ever appertained to his master. In the present age, there is little danger of litigation on such a question; but should it unexpectedly arise, we would recommend a compromise; on the ground, that, after the body of St. Neot had returned to dust, it might be carefully treasured up in Cornwall, while the less perishable parts were removed to Einesbury, the name by which one quarter of the town of St. Neot's in Huntingdonshire is still distinguished. It seems unlikely, that the mere removal of *Barius* to that place, after his master's death, should have occasioned the change which was indisputably made in its appellation. One point of Mr. W.'s argument on the subject, is exceedingly curious. He alledges that the bones of St. Neot *could not* be removed from his Huntingdonshire church to Croyland, and back again, as some have asserted, because a history of that place at that period, is *silent* respecting it: yet he admits that the bones of *Barius* were thus removed, and were *then believed* to be those of *St. Neot*!

Connected, rather oddly, with this question, we have an investigation of the existence of *Moose Deer* in Ireland, and in England, even so lately as the sixteenth century. As the *Irish Moose Deer*, however, are said to be "exalted in dignity of head and horns, in proportion as they are inferior in size of body," we presume that the name must have been given to some very different animal: because the Moose deer, or elk, which is common in Canada, is much larger and higher in the body, but lower in the head, than the common stag.

Mr. W. has very commendably inserted, by way of appendix to his work, three Latin biographical accounts of St. Neot, of which he procured copies from ancient MSS. in the Bodleian and Magdalen libraries at Oxford, and in the British Museum. The last, which narrowly escaped the conflagration of the Cottonian library, is the least important, having been published by Capgrave, in 1516, from the original by John, Vicar of Tinmouth, in the fourteenth century. The other two are of earlier date, being written, one wholly in verse, another chiefly in prose, by William Ramsey, who was abbot of Croyland in the twelfth century.

On the whole, we regard this posthumous work of a learned, laborious, and acute antiquary, as a valuable, though not as a very important accession, to our documents of national history. It is harmless, amusing, and in some respects instructive. Its defects are too obvious to be ensnaring,

and may be useful, as warnings, to those who are engaged in the study of our history and antiquities. They plainly suggest the expediency of diffidence, on obscure subjects; of modesty, on controverted points; of cool perseverance in historical research; and of temperance and mildness on every topic of literary investigation. Having extended our article to the utmost limit of propriety, we abstain from enlarging it with extracts; the author's style being well known to the public, and his present volume being sufficiently cheap to be purchased by all who feel an interest in the subject.

Art. III. *Translations in Poetry and Prose from the Greek Poets and Prose Authors*, consisting of a Chronological Series of the most valuable, scarce, and faithful Translations extant, and several never before published. By Francis Lee, A. M. Chaplain in ordinary to his Royal Highness the Prince of Wales, Member of the Asiatic Society, &c. Vol. I. Part I. [Hesiod.] royal 8vo. pp. 60. Price 6s. Miller. 1808.

THIS translation of the writings of Hesiod is, as the title-page imports, the commencement of a very voluminous work. The whole collection of translations will form twenty-seven volumes, of which the specimen now presented to the public, together with the *Iliad*, the *Odyssey*, and the *Batrachomyomachia*, will constitute the first. It is the intention of the compiler to choose, of two or more good English translations, that which is judged the closer to the original. He also purposes to make what alterations may appear advisable to him, in the versions which he shall select. Notes from various hands will accompany the text, and with these the same liberty of alteration will be taken.

‘The English style is corrected in various places; obsolete terms, spellings, idioms, and inequalities of verses are adjusted, but with as sparing a hand as possible. Lives and prefaces that were wanting, are given by the editor. Multitudes of useless notes are rejected, which would fill up great quantities of letter-press, waste much time, and distract the attention in perusal. All the notes are omitted, containing the literary conceits of commentators, and pedantic displays of learning; as well as those presuming to supply judgment for the reader. Prolux comments are abridged and compressed, and useful, concise notes selected, and others added, by which the text may be elucidated and explained. Latin notes, and others unintelligible to an English reader, are rejected, and English notes of equal import substituted, where requisite, in their places. The critic, who seeks for Hebrew, Greek, or Latin notes, must be referred to the voluminous original scholia on the ancient authors. For in this publication general knowledge is sought to be communicated through the medium of our own tongue, freed from the dead languages, and united with conciseness. p. ix.’

We think the time is gone by, when so vast a mass of Grecian literature would have been acceptable to English

readers at large. The enthusiasm and perseverance with which learned men pursued the study of the Greek and Roman classics at the revival of letters, and the admiration of them which was naturally communicated to common minds, have long subsided; and both the learned and the unlearned, by a customary revulsion, have gone into the opposite extreme of blamable indifference or dislike. A poet would be apt to tell us, that he hears, or seems to hear, the mourning of the muse of ancient poesy, about to take her last leave of our island, and afraid that the world will not afford her another place of refuge.

“The lonely mountains o’er,
And the resounding shore,
A voice of weeping heard, and loud lament;
From haunted spring, and dale
Edg’d with poplar pale,
The parting Genius is with sighing sent.”

Milton's Ode on Christ's Nativity.

Philosophy is now the order of the day. It is not the magic inspirations of poetic genius, but the cool dictates of a vigorous mind; it is not the effusions of elevated sentiment, but the elaborate investigations of reason; it is not the warm and high-wrought colouring of fancy, but the naked glory of truth, which men now chiefly profess to admire. The straightest and easiest road to celebrity, is through a well-conducted analysis of divers gases, or an ingenious structure of political economy. The design, therefore, of giving to the world a large collection of translations from the Greek, is ill-timed, even if it be accomplished in the most able manner. And we cannot flatter any compiler with a hope that he will increase his fame or his wealth by such an undertaking.

We object to the author's method of conducting the present work. As it was stated in the outset, he makes alterations in the text where he thinks it necessary. This liberty he has taken with the translation of Hesiod now before the public; and he purposes to treat all future translations in the same way. If Mr. Lee thinks of improving the different works by this means, and is indifferent to the result on the public mind, we do not so much wonder. For some men are apt to suppose, that their own touches would improve the most finished pieces; and are able to despise any popular clamour which may be excited against them, being supported by an inward consciousness that they subserve the cause of literature and truth. But if he supposes that he shall recommend the work by this liberty of emendation, we wonder much at the strangeness of his misconception. Who that

has been accustomed to admire Pope, or Dryden, or any other eminent translator; who that has only heard of the praises of the English *Iliad* and *Æneid*, would choose to read a translation which he knew had been changed in various places, according to the will of the compiler? A poem is not like a common treatise on Oxygen, which might be revised or corrected by successive inquirers. We should not be much gratified to hear of *Paradise Lost* improved, or of some tender passages thrown into the epistle from *Eloisa* to *Abelard*, or of a new stanza added to *Alexander's Feast* by an unknown hand. We are so much in the habit of blending a poem and its author together, that they both pass under the same name. 'Milton' designates the writings of the man who bore that name, as well as the man himself. We should almost as soon think of altering his personal identity, as the identity of his compositions; and propose amputating a foot or an arm with a view to graft another man's in the stead of them, as expunging lines from his poem to make room for improvements. Such an amended composition would, in our estimation, very aptly illustrate the description of Horace in the opening of his epistle on the art of poetry, "*Humano capiti cervicem pictor equinam,*" &c.

The compiler's method of conducting the present work is objectionable on another ground. He makes the *closeness* of a translation a cause of preference. We had hoped that the old notions, which prevailed about this species of composition before the time of Dryden, were effectually exploded by his oracular dictates on the subject. We are therefore both astonished and grieved to see a writer, in these last times of classical literature, so ignorant, or so contemptuous, of the natural laws of translation. For of ignorance or contumacy we must accuse him, when he thinks closeness (as that term is commonly understood) an excellence in a poetical version. Every language, and especially a language carried to its highest point of improvement, has its peculiar idioms, metaphors, and turns; which, if they are closely followed in a translation, are either nonsensical, or disgusting. It is allowed, that Dryden, who saw the necessity of avoiding this fault, has frequently fallen into it; probably because a mind used to Roman modes of thinking and speaking, from long study of the language, is not always aware of a peculiarity which an English reader would instantly perceive. But why, in the name of all the muses at once, should a translation be preferred because it is chargeable with this imperfection? The union of English words and Latin idioms is like one of those chemical solutions which neutralize the properties of each ingredient. And, what is

still worse, the poetical *tertium quid* thus produced is good for nothing. It has neither the novelty of an original composition, nor the elegant likeness of a skilful imitation.

The present translation of Hesiod, which Mr. Lee has chosen for the opening number of his compilation, was written by Thomas Coole. The writings of this Greek poet, who is affirmed to be more ancient even than Homer, are on various accounts interesting to the English reader. Their high antiquity will recommend them to those, who wish to compare the efforts of the human mind, in a very early stage of society, with those of later periods, when we enjoy the accumulated experience of many generations, benefited by all the arts of civilization. Nor is there small delight in contemplating the picture of domestic life and social manners, which the pencil of this ancient poet drew from the original, as it was found in his own times. For modes of early warfare, and simple negotiation, we may have recourse to Homer. For the labours of peace and humble privacy, we must turn to Hesiod. There is another circumstance of still more powerful interest than those already mentioned. Our great epic poet drew some of his sublimest notions, from the Theogony of this Grecian bard; and he who has any just feeling of poetical beauty, or any curiosity to trace noble expansions of thought to their source, will read passages with pleasure which ministered materials to the mighty genius of Milton.

But whether Hesiod has poured forth the dictates of his muse in flowing numbers, or elegant and appropriate words; whether he has the delicate and unexpected turns of expression, the skilful allusions, the happy combinations of language, and the various undefinable beauties of style; in short, whether he best expresses what had been often thought before by others, are points of no moment to the reader of a translation. He is dependent on the translator for these excellences; and the translator must depend on his own genius, which may convert barbarous prose, provided the subject be suitable, into an elegant English version, as well as the most lofty flights of Homer; or translate the noblest raptures of poesy into doggerel rhyme. The beauties of style in a translation, whether poetry or prose, do not at all depend on the original. The Imitation of Christ, written by Thomas a Kempis in monkish language, was translated by Castallio into classical Latin. The uncouth satires of Dr. Donne are elegantly versified by Mr. Pope. The majestic form of Virgil has been successfully disguised in the plebeian garb of Dr. Trapp.

As, however, it is essential to the pleasure of many English

readers, to know that the original author is an eminent poet, we will assure them that Hesiod is pronounced to be so, by the few who understand the beauties of his style, and the thousands who only read them. The excellences for which he is conspicuous are, simplicity of language, sweetness of numbers, an impressive gravity of address, and perspicuity in the communication of his thoughts; now and then he infuses ardour into his verse, and sometimes he rises to sublimity.

Few passages are found of questionable meaning, or difficult interpretation, in the poetry of Hesiod. It is not therefore to be expected, that a translator will give much occasion for discussion respecting the sense of the original. There is one line, however, in the beginning of the *Works and Days*, which will admit of a more reasonable signification than the translator has affixed to it.

Κρυψάντες γὰρ ἔχουσι θεοὶ βίον ἀνθρώποισι.

Πνιδίως γὰρ καὶ ἐπ' ἡματι ἐργασασθαι, &c. (i. 42.)

is thus rendered:—

‘Would the immortal gods on men bestow
A mind, how few the wants of life do know,
They all the year, from labour free, might live
On what the labour of a day might give.’ p. 18.

We cannot imagine the poet could advance the doctrine which is broached in the English. What possible degree of abstemiousness, consistent with the preservation of life, would be sufficed for a year by the hardest labour for a single day? It appears to us that the meaning of the line is, that the gods had concealed or withheld the spontaneous productions of the earth, which were enjoyed during the fabled age of gold, when the labour of a day might gather as much as the temperate habits of a year would consume. We can only state our opinion at present, without giving our reasons; for if we once get into verbal criticism, we fear the patience of our readers would be put to a very severe test. Generally, the thoughts of the Grecian poet are exhibited with sufficient fidelity. The versification of Cooke is tolerably neat; sometimes it approaches to elegance, but it is often careless and prosaic. The following extract is an instance of the translator's best manner.

‘O! would I had my hours of life *began*
Before this fifth, this sinful, race of man;
Or had I not been call'd to breathe the day,
Till the rough iron age had pass'd away!
For now, the times are such, the gods ordain,
That ev'ry moment shall be wing'd with pain;
Condemn'd to sorrows, and to toil, we live;
Rest to our labour death alone can give;

And yet, amid the cares our lives annoy,
 The gods will grant some intervals of joy :
 But how degen'rate is the human state !
 Virtue no more distinguishes the great ;
 No safe reception shall the stranger find ;
 Nor shall the ties of blood, or friendship, bind ;
 Nor shall the parent, when his sons are nigh,
 Look with the fondness of a parent's eye,
 Nor to the sire the son obedience pay,
 Nor look with rev'rence on the locks of grey,
 But, oh ! regardless of the pow'rs divine,
 With bitter taunts shall load his life's decline.
 Revenge and rapine shall respect command,
 The pious, just, and good, neglected stand.
 The wicked shall the better man distress,
 The righteous suffer, and without redress ;
 Strict honesty, and naked truth, shall fail,
 The perjur'd villain, in his arts, prevail.
 Hoarse Envy shall, unseen, exert her voice,
 Attend the wretched, and in ill rejoice.
 At last fair Modesty and Justice fly,
 Rob'd their pure limbs in white, and gain the sky ;
 From the wide earth they reach the blest abodes,
 And join the grand assembly of the gods,
 While mortal men, abandon'd to their grief,
 Sink in their sorrows, hopeless of relief.' pp. 21, 22.

Idle words are sometimes introduced to eke out the measure.

' May I nor mine the righteous paths pursue,
 But int'rest only ever keep in view.' p. 23.

Insignificant monosyllables are brought forward into the most conspicuous and public place to form a rhyme.

' But he that is not wise himself, nor can
 Harken to wisdom, is an useless man.' p. 23.

The emendations of the compiler are not numerous or violent. A few specimens are subjoined to satisfy the reader's curiosity.

1. *Cooke.* ' But from Prometheus 'twas concealed in vain
 Which for the use of man he stole again ;
 And, artful in his fraud, brought from above :
 At which, enraged, spoke cloud-compelling Jove.'

Lee expands the two last lines.

' And artful in his fraud, brought from above,
 Clos'd in a hollow cane, deceiving Jove :
 Again defrauded of celestial fire,
 Thus spoke the cloud-compelling god in ire.'

2. *Cooke.* ' With soothing language and the treach'rous smile
 The heart to purchase, and that heart beguile.

Lee. 'With manners all deceitful, and her tongue
Fraught with abuse, and with detraction hung.'

3. *Cooke.* 'Around her person, lo, the diamonds shine.'

Lee. 'Gold ornaments around her person shine.'

4. *Cooke.* 'And now attend while I at large relate,
And trace the various turns of human state.'

Lee expands again.

'And now the subject of my verse I change
To tales of profit and delight I range,
Whence you may pleasure and advantage gain,
If in your mind you lay the useful strain.'

Upon examining the four specimens here produced, the intelligent reader will probably be puzzled to determine which will bear away the palm, Mr. Cooke, or Mr. Lee. They seem to contend which can write the worst, and the victory remains doubtful. If they had tuned their reeds, like the shepherds in the Eclogue, for a wager, the justest decision would be for them to exchange stakes. If Mr. Lee is so successful in contending with Cooke, even in his unhappiest moments, for the palm of inferiority, he needs fear no defeat when he enters the lists with Pope or Dryden: he will certainly carry every thing before him. The poet who so easily resigned the throne of dulness to Mac Flecknoe, will not endeavour to wrest the sceptre from any modern possessor, or interfere with the claims of any heir apparent.

If it be alledged in support of Mr. C.'s emendations, that Cooke's translation of Hesiod is the best, and that the altered passages were very bad, we have no scruple to say, that, where a good translation is not extant, the better plan is not to publish one; but if it must be published, to give it to the world as it came out of the translator's hands; more especially, if it is altered without being improved. We have paid rather too much attention, perhaps, to this work; but if our remarks produce their due effect on Mr. Lee's mind, before he commits his fame and his property beyond recall, we shall not consider our time to have been misemployed.

Art. IV. *Account of Jamaica and its Inhabitants* By a Gentleman,
long resident in the West Indies. pp. 305. Longman and Co. 1808.

THIS work, which is drawn up in a lively and amusing manner, appears to give a just representation of the present state of the important island of Jamaica, of its various productions, and of the manners and dispositions of its diversified inhabitants. Neither deep science, nor acute research, is perceptible in the author; but we have no reason

to doubt the fidelity of his delineations. He professes to have copied nothing from others; and assures us that 'the account he gives is in a great measure the result of his own personal experience and observation, unaided and unrestrained by the pages of any writer whatever, and unbiased by any motives but those of a love of truth.' Pref. p. xii.

In the description of the voyage and approach to Jamaica, as well as in that of its interior scenery and vegetable riches, we were forcibly reminded of the flowery language of the late Mr. Beckford, in his history of this island; but it is not often that the author disgusts us with the silly affectation of fine writing. The varied surface of the island is much more appositely displayed by the homely emblem mentioned in the following passage:

'In gazing on this landscape, the author has more than once been reminded of the method a gentleman, who had been in Jamaica, took to give an idea of its interior to some of his acquaintance, who wanted a description of it. He took a sheet of writing paper, and crumpling it up between his hands, laid it on the table, and half expanding it, told the company that was the best description he could give of the face of the interior of Jamaica.' p. 9.

The government and laws of Jamaica are necessarily framed upon those of the mother country, with such modifications as would naturally arise from local differences. It were to be wished, however, that some things did not bear so near a resemblance, or rather that they did not exist at all either in the parent state or the colony.

'The office of secretary is here a very lucrative one indeed, perhaps second to none but that of the governor himself. The fees attached to it are very considerable; every patent commission and other instrument has its stated price, and even the records of office can only be opened with a *golden key*. It is pretty shrewdly to be suspected, that the *price* of sinecure or nominal appointments is rather arbitrary than specific. It is by no means unusual to offer from an hundred to five hundred pounds currency for those nominal appointments.' p. 38.

'It has been supposed, that the lawyers of this petty speck on the terrestrial globe, receive not less than half a million of money annually, for defending the property of their fellow citizens against legal or illegal invasion.' p. 41.

The chapter on commerce, specie, taxes, &c. is short and unsatisfactory, considering the important nature of the objects. But the author seems aware of his *forte*; and hurries through these, and matters of a political and military kind, to picture with greater felicity of expression, and more comprehension of the subject, the persons, dresses, manners, and customs of the inhabitants, and the objects of natural

history, in the animal and vegetable kingdoms, which offer themselves as articles either of use or curiosity.

It is here stated, though not for the first time, that the bread-fruit is not so important an acquisition to the country as was at one time expected.

‘This plant multiplies so fast, that at the present time (twelve years since its first introduction here) every part of the island abounds with it. The negro, however, who is a pretty good judge of the substantial benefits of vegetable production, regards this stranger with cold apathy; except as a novelty, he prefers the cultivation of his more productive and substantial plaintain, and his more palatable and nutritive yam. The truth is, the breadfruit, though it makes a very good pudding, is of itself an insipid and not very substantial food.’ p. 100.

‘The Otaheite, or South Sea cane (introduced about fourteen years ago into this country), has almost totally superseded the old West India cane, there being now few properties that retain any of the latter, particularly on the north side of the island. ‘This cane’ (the old West India cane) ‘was of much smaller size than its successor; it seldom exceeded six or seven feet, exclusive of the top, and was about four or five inches in circumference; whereas the other is frequently ten, twelve, and even fifteen feet in length, and eight or nine inches in circumference; the size, however, must necessarily depend on the fertility of the soil, and favourableness of the season. The old cane had, however, its peculiar advantages; its juices were perhaps richer, it yielded a weightier and more substantial sugar, and its leaves, or tops, afforded a larger supply of fodder, and of a better kind, than the other. The planters were therefore for some time doubtful, on these accounts, of the benefits and expediency of the exchange. But the greatly increased quantity of sugar which the South Sea cane yielded, caused it finally to triumph over its ancient rival. Four hogsheads (of 18 cwt.) are often obtained from an acre of the former, while the latter seldom or never exceeded two and a half: the medium of both may be set down at two and a half and one and a half.’ p. 102.

We believe that the Bourbon cane (exactly the same with that described here as the Otaheite or South Sea cane) was first introduced into Jamaica from Martinico, upon the conquest of that island in 1794. We remember to have been furnished, by correspondence with Jamaica on this subject, in 1799, with three instances of its great superiority in productiveness to the old cane, all of which exceed the largest proportion stated by our author. On an estate called Old Plantation, in Clarendon, 10 acres yielded 43 hhds. of the finest sugar ever seen in the island. On Castle Weemyss estate, in St. Mary’s, 7 acres and 3 rood produced $31\frac{1}{2}$ hhds.; and 3 rood 24 perches (16 perches less than an acre) at Eden estate, in the parish of St. George’s, gave 5 hhds. of excellent quality, from rattoons of the preceding year.

In the tenth chapter, on planters, proprietors, attornies, overseers, and book-keepers, the author has entered into a

detail of the life and prospects of the subordinate ranks of Europeans in this island, particularly those young men who engage as book-keepers on plantations, which deserves serious perusal, as well by the youth who are destined to cross the tropic, as by their advisers. It is from these inferior stations that the body of small planters, and attorneys of the greater proprietors, gradually rise to wealth and distinction.

It is only in the particular instances, that our author's account of the habitual dissoluteness and profligacy, in which the whole community of Jamaica is immersed, can be new to English readers. Whilst, however, the women of colour are charged with the most shameless licentiousness, we must not omit to notice his eulogy of the decorum and the virtues of the white ladies; he adds expressively, that

'Jamaica is a country unworthy of, and unsuitable to, the tender and amiable part of the human species. They are often ill used and neglected, and those who ought to be their protectors, their defenders, their affectionate companions, act, in too many instances, in a manner inconsistent with that character.' p. 164.

The want of proper means of education for both sexes in Jamaica is described and properly lamented; we are told that, 'among the most opulent of this country, there are a great number who consider a book (not an accompt-book) as an useless superfluous thing calculated only for the idle, and view all arts and information as contemptible, that do not contribute to the production of cent per cent.'

Amusements, among colonists of this description, are naturally those of the most base and sensual kind. Accordingly, we find that the favourite ones are convivial parties, tavern dinners, dancing, racing, and gambling. In this place the author mentions the hearty and undistinguishing hospitality of the islanders, with the remark, however, that all 'are ambitious to make a figure in this respect, and usually treat their guests much above, rather than under their circumstances.'

Though the author states, on the subject of the slave-trade, and its abolition, that he is 'unconditionally an advocate for neither side;' the bias of his mind is evident, whenever there is the smallest reference to that iniquitous traffic, and its detestable consequences in the West Indies. We do not scruple to pronounce him an advocate of slavery, and an enemy to its abolition. Happily it is needless, in these times, to demolish the few and feeble arguments here adduced to countenance this exploded system of iniquity. Indeed the book confutes itself. Great stress has been laid, and is here laid, upon the amelioration of the laws in the West Indies, with respect to slaves. A complete code of

laws, called the 'Consolidated Slave-laws,' now exists in Jamaica, chiefly for the protection of the slaves. 'The negro slave is as completely protected,' says this author, 'against violence and murder, as the white man: A white man, who beats and abuses a negro, is equally liable to be prosecuted and punished, either by a magistrate, or the owner of the slave,' (not by the abused slave himself!) 'as if he thus treated a white man like himself.' But mark the mockery of this pretended equal distribution of justice. '*The evidence of a slave is, however, not admissible against a white man.*' Slaves, forsooth, are not to be believed, because 'they have' (rationally enough, perhaps) 'no other opinion of *Buckera swear*, as they call the oath of the white people, than that it is a mere empty form of words;' and yet it is said, 'they regard their own mode of taking an oath as most solemn and binding; this, however, can only be administered by one negro to another.'—Again; 'Neither overseer nor owner is allowed by the law to exceed, in inflicting punishment, thirty-nine lashes; nor is a book-keeper, nor others in subordinate situations, permitted to exceed the fourth part of that quantum: at least, if they abuse this law, they are liable to a heavy penalty, one half of which goes to the informer.'—What? to the negro-informer? to the man who is disqualified from bearing testimony? And what other informer can there possibly be in such cases? Whatever nominal provision there may be for the security of person and property to the negroes, we have not the smallest doubt of its being in a great measure, if not totally, nullified, by intentional flaws in the legislative enactments, or by the dispositions of those to whom the execution of such enactments is confided.

We heartily concur with our author in deploring the paucity of religious instruction, which is to be met with in Jamaica, either for the negroes, or for its white inhabitants. It is not sufficiently known in England with what a desperate and diabolical obstinacy every attempt to Christianize the blacks is discouraged, counteracted, and repelled, by the legislative and municipal bodies, as well as by a large proportion of the inhabitants, of this guilty and ill-destined region. But it is not by any means surprising, that the spirit of vice, impiety, and persecution, should effectively prevail on a soil so tainted with every crime and possessed by every demon, when such a spirit is with difficulty restrained, even in a country like our own, from breaking forth into acts of violence or attempting measures of legal hostility. We are sorry to perceive that the moral feelings of the author have not entirely escaped contamination from this polluted com-

munity. He has unfortunately let several passages escape him, which betray the state of his moral sentiments; and we mention them—not for the sake of the reader, whom they would rather disgust than endanger,—but as a warning to all residents in Jamaica to be very cautious when they write for the public eye. The awful visitation of earthquakes, because of late years they have not swallowed up whole towns, is treated with most unbecoming levity, p. 28. ; and the expression, *tantalizing partiality*, applied to the plenteous and daily showers which fertilized one valley while the next estate was ruined by continued drought, is very near akin to blasphemy. We attribute it to the habit which our author, in common with other white residents, has acquired, of considering people of colour as an inferior species, that, in describing the manners of a planter, he should say; ‘His spurious issue,’ (by a female of colour) ‘he doats on with a parental fondness, as if they were the offspring of a more virtuous and tender union; he lavishes on them abundance, he sends them to Europe, where they are liberally educated, and, if the laws of the country would permit him,* he would, at his decease, bequeath the bulk of his fortune to them.’ p. 200. Must the man forego parental duties, because he has neglected connubial ones? Is one crime to be produced as the justification of another?

There are also a few errors of a more venial kind; such as ‘Lucca,’ p. 11. for *Lucea*, the name of a town and port on the north side; ‘tracts’ for *tracks*, p. 17; ‘mead’ for *meed*, p. 39. But the work is on the whole respectable, and not unworthy of attention from the public.

Art. IV. *The New Testament, in an Improved Version, upon the Basis of Archbishop Newcome's New Translation: with a corrected Text, and Notes, critical and explanatory.*

Art. V. *A New Testament; or the New Covenant, according to Luke, Paul, and John. Published in Conformity to the Plan of the late Rev. Edward Evanson.*

(Concluded from p. 251.)

II. On the *Distribution and Punctuation* of the Text of the New Testament.

Every reader must have felt the utility and comfort of having any written or printed document presented to his eye, in a rational and clear form of division and subdivision. Yet it is remarkable, that a practice so convenient and obvious should have existed in a comparatively imperfect state till our own times. The ancients seem to

* Parents are restrained by law from leaving more than £2000 currency to a child of colour.

have trusted almost every thing to the intelligence and the mental grasp of the reader: for in the oldest MSS. not even the words are separated, and the larger breaks were often regulated by the size rather than by the sense. The editions, especially of the Greek Classics and Fathers, during the xvth and part of the xviith centuries, generally furnish but poor ocular accommodation. But it was for the most important of all writings to experience the hardest treatment in this respect. We have not room to describe the *Titles* supposed to have been invented by Tatian in the iid. century, or the *Sections* of Ammonius in the iiid., or the smaller divisions of *στίχοι*. Though these were not designed as a *distribution raisonnée*, they were not likely to be so injurious to the sense and connexion as the modern plan of division. Our present *Chapters* were cut out by Cardinal de Sancto Caro, who died in 1263; and from his time have been universally followed in the West of Europe. The subdivision of *Verses*, in imitation of the *Pesukim* introduced by the Masoretic Jews into the O. T. was made by the eminently learned and worthy Robert Stephens, on a journey from Paris to Lyons; and, for the first time, the numerals were marked in the margin of his small edition, 1551. But the solid mass of each page was not broken into *detached* fragments till 1557, in the English Genevan N. Test.

The division into chapters and verses is convenient for reference, and on that account is now necessary; but it may be preserved *in the margin*, without interfering with a rational distribution of the Text itself. Yet the universal acquiescence in this division, especially since the versicular breaks were adopted by printers, has been seriously detrimental to the generality of readers. It stops the continuity of history: it breaks the links of argument: it blunts the edge of demonstration: it obscures the felicity of illustrative and allusive imagery: it promotes confined and discrepant sentiments in religion: it induces some to regard the Scriptures as a cabinet of unconnected, and of course often discordant aphorisms, of which the men of party may select their parcels, each according to his system, his wishes, or his caprice.

To obviate these evils, various editions of the whole, or of parts, of the N. T. have been published within the last eighty or hundred years, both in the original and in translations. We have examples in our own country, in the Text which accompanies the expository works of Locke, Pierce, Benson, Doddridge, and Campbell. The pious and excellent Bengelius formed a most admirable disposition of the Text in his N. T. Gr. 1734; and this was followed by the Oxford editor of 1742, by Bowyer in 1763, and Nichols in 1782. Griesbach made the sections fewer. Newcome formed his own division, which

does not greatly differ from the *pericopæ* of Bengelius: and we have not discovered, by our comparison, that the editors of the "Impr. Vers." have introduced any alterations from the primate. In all these editions, the common notation of chapters and verses for the conveniency of reference is displayed in the margin. That of 1763 even makes the breaks.

In affixing the *stops*, to ancient composures, according to the modern system of punctuation, the taste and judgement of editors are put to the trial; and there are instances of *ambibologia*, in which no exercise of judgement can produce incontrovertible certainty. Such cases, Griesbach, with laudable caution, and very advantageously to the biblical student, designates by an asterism.

With the general punctuation of the "Improved Version," we are tolerably satisfied; and we think our readers will feel the same satisfaction, if, as a test, they turn to some of the more intricate parts of the epistles of St. Paul; for example, Rom. iv. v. vi. vii. 1. Cor. xii. xiv. xv. Eph. i. ii. iii. The light, which such passages receive from a judicious punctuation, is inconceivable to one that has not made the experiment. To Mr. Bowyer and his erudite friends Markland, Owen, &c. the praise is due of having led the way of this reformation.—We have, however, noticed some instances of the punctuation in the I. V. to which we object; and a few are important enough to be adduced.

1. Tim. iii. 16. We have already remarked that the translation and the distinction here are at variance with the usage of the Greek language, and with the connection of the passage. See p. 472 of the present volume.

Rom. ix. 5. "whose are the fathers, and of whom, by natural descent, Christ *came*. God who is over all be blessed for ever." Thus, by putting a full point after *σάρα*, and regarding the remaining words as a devout apostrophe, the editors of the I. V. follow Enjedin and other Socinians in order to silence this signal testimony to the Deity of the Messiah. Locke proposed to insert the full stop after *πάντων*. But to both these expedients there lies the solid objection, that *they violate the usage of Greek construction*; and in a point of idiom, too, so interwoven with the texture of the language, in all its forms and dialects, as to have been preserved unaltered, notwithstanding the Hebraisms and other deviations from classic purity which characterize the New Testament. See this fact satisfactorily proved in Dr. Middleton on the Greek Article, pp. 458—460.

Feeling, it may be, some want of confidence in the former resource, Whitby, Taylor, Wakefield, and the present editors, have expressed a strong inclination to the conjecture of Jonas Schlictingius, that, instead of *ὁ ὢν*, we should read *ὢν ὁ*, as the

last step of the climax. But who does not perceive that the conjectural criticism of an interested party, in his own cause, and in defiance of positive evidence, is little better than subornation of testimony in a court of law?—The conjecture is also inadmissible on three other grounds. First, it would convey a sense contrary to the apostle's direct assertion and avowed argument in a preceding part of this epistle; see ch. iii. 29. Secondly, it would be false Greek. (See both these arguments in Dr. Middleton, p. 456.) Lastly, the conjecture is in itself exceedingly violent and improbable; for the *spiritus asper* was not so fallen into neglect in the time of St. Paul as that we can safely assume its omission; and if we admit that $\alpha\upsilon\delta$ was the original reading, it would have been so different in appearance from the pretended corruption, that we can scarcely conceive that no vestiges of such a reading should remain, at least in the most ancient versions. The comparison would have stood thus:

Existing Text, CAPKAOWNEIII.

Conjecture, $\text{CAPKAH\text{NOEIII.}}$

Our serious conviction is, that the received reading is confirmed, *invictissimis argumentis*, to be the true one; and that an impartial man, who understood Greek, but knew nothing of our polemical theology, would inevitably translate the passage in the common manner; “of whom is the Christ with regard to His human nature, who is over all, God blessed for ever.”

John xii. 27. “Now is my soul troubled: and what shall I say? Father, save me from this hour? But for this cause I came to this hour. Father, glorify thy name.” Here the I. V. follows those respectable interpreters who make the second clause interrogative; q. d. “Shall I say, Father save me, &c.?” This punctuation is founded, we believe, on the opinion that the simple petitionary form would be derogatory from the perfection of our Lord's character; a solicitude, in our estimation, very superfluous. See Matt. xxvi. 39, 42. Heb. v. 7: To understand the clause as pointed in the Common Translation, appears to us incomparably more suited to the occasion. It conveys all the tenderness and simplicity which so sweetly adorned the Man of Nazareth. It is the language of extreme agitation and distress: feelings which are so far from being inconsistent with the perfect holiness of the Sufferer, that we should more correctly say that they were the *necessary* feelings of a mind whose exquisite sensibility, never blunted by the debasement of sin, must have exceeded our utmost conception. The general predilection for the interrogatory form

confirms an observation of Michaelis*, (an observation, by the way, which he himself exemplified) that the habits of criticism and theological disquisition are unfavourable to the true and natural principles of taste.

III. On the mode adopted in the I. V. of translating the *Jewish Idioms* and other *peculiar Terms* and *Expressions* of the N. T.

An interpreter of the N. T. has a task to perform, not only more difficult than that of one who undertakes to translate any other ancient work, but in some characteristic respects essentially opposite to it. When the translator of Plato, Aristotle, or Longinus, is conscious of competently understanding both the idioms of the language, and the Technology of the Grecian philosophy and rhetoric, and when he has satisfactorily ascertained the equipollent expressions in his own tongue, he proceeds in his work with freedom and ease. He transfuses the ideas and the reasonings of his original into a style and habitude as completely English as he can command; and he is under no fear of having his judgement or his fidelity impugned, because he has substituted the idioms of his countrymen for the dialects and the grammar of ancient Greece. Not such is the situation of the scriptural translator. Of him it is required to be literal almost to servility, and yet to be perspicuous and faithful. To attain the latter qualities and not to depart from the former, is often impossible; and in his painful efforts to satisfy the incompatible claims, he may incur the revilings of the half-learned and the bigoted, or the gentler but weightier censure of the true scholar.

We are, however, fully aware that, in the present divided state of the Christian world, it is necessary that vernacular translations of the Scriptures should be as *literal* as the idioms of languages widely remote will admit, rendering by equivalent modern phrases only those which are *universally acknowledged* by philologists to be merely grammatical or national peculiarities.

When the O. T. is translated upon this plan of liquidating only the class of idioms just mentioned, (of which we cannot mention a model superior to Bp. Lowth's Isaiah,) and especially the Pentateuch and the poetical books; there remains a character of simplicity and majesty the most venerable and commanding; a character whose beauty and grandeur are transferable into all other languages, and with which we in England are happily so familiarized, that it has become incorporated into our habits of speech, it is generally understood and felt, and it forms in a measure what may be called our Sacred Language.

* In his admirable Preface to the Gottingen edition of Bishop Lowth's *S. Poesi Hebr.*

9 In this sublime diction the N. T., if we except the Apocalypse, does not abound. Its manner, as might be expected from the circumstances of the age, partakes of the lower Grecian character, which prevailed after the Macedonian conquest, and of which Polybius and Josephus are our best examples. Its language is that of the septuagint and the Jewish school of Alexandria, but, in the writings of St. Paul and of St. Luke, chastised and improved by an acquaintance with better Greek models. Hence the most peculiar and difficult idioms of the N. T. are those derived from the Hebræo-Chaldaic synagogue.

It is farther to be remarked, that a set of words, and some phrases, have descended to us through the medium of the Latin church, which are almost universally accepted as the representatives of those *idiomatical terms* by which the N. T. designates its capital and leading subjects. On the establishment of the Protestant Reformation, this vocabulary was employed in the translations of the scriptures, and has ever since maintained its place in books and sermons. Thus has our *Theological Dialect* been formed: and, in common with every other technical system of words, it has its advantages and inconveniences. In the pure and the mixed mathematics, in chemistry, and in every other science, a seclusive nomenclature is acknowledged to be an advantage of the first importance; it secures the distinctness, and regulates the comprehension of ideas; it abridges the processes of thought, and it facilitates their communication.

Why should not these advantages be possessed by divine science, which are universally felt in human? Is there any thing in the former which makes it a singular instance, and requires it to be an exception from the other cases?—We fear that there is. Mathematicians and philosophers use their terminology in a sense *defined* and *known*, cautiously refraining from reducing, or amplifying, or altering the comprehension of ideas under each sign. Happy would it have been, had divines been equally cautious. But the fact has been the reverse; and the appropriate terms of Christian Theology have been used in so many, so various, and so contradictory significations, that their utility has been destroyed, and they have really ceased to designate any thing except what may be deduced from collateral information. Further: religion is the equal concern of every man; and, if it be expressed in the language of common life, the poor and illiterate are likely to understand it; but, if these humble yet not less worthy disciples have to acquire a list of terms which to them are in effect a new language, few of them, it is to be feared, can escape the abuses of mysticism and confusion.

These remarks have run to an unexpected length, and we must check their progress: hoping, however, that they may suggest some hints not unprofitable to the serious reader of the Holy Scriptures.

It is too obvious to need being insisted on, that the character of any translation of the N.T. must greatly, or rather principally, depend, on the judgement and accuracy employed on this part of its composition. To assist the opinion of our readers, we shall present a selection of instances, in some of the most important words and phrases; and for the sake of brevity, we shall forbear from comments except when strongly called for.

1. GOD, θεός. In several instances of the connection of this term, it appears to us that the spirit of theological predilection has led the Archbishop, or his improvers, to violate strict impartiality, by adopting a mode of translation which an honest, disinterested, and competent Greek scholar would not have chosen.

John i. 1. “—and the word was a god.” We object to this rendering, that in the two or three passages, in which the N. T. uses θεός in a metaphorical sense, that signification is marked by other words with such a plenitude of caution as to prevent any possible ambiguity. *Here* the context supplies no such corrective aid, and no Grecian would say that the plain construction implies or requires it. Had it been the evangelist’s intention to convey that lower or generic sense, he could not have rejected various modes of exact expression with which the language would have furnished him, and have adopted one which would necessarily lead to a total and capital misapprehension of his meaning. St. John’s style is remarkable for extreme simplicity and perspicuity. He might have said θεὸν τι (as Plato, *Apol. Socr.* 19.) or even θεός τις, or θεός.—The editors, in their note, glance with a wishful eye at the late Mr. Cappe’s translation, though it would make the words false Greek; and at the violent conjecture of Samuel Crellius*, which against the faith of criticism they dignify with the epithet “plausible.” These weak attempts are, in effect, acts of homage to the justness of the common version, “the Word was God.”

* * “Samuel Crellius was a Socinian and a leader of that party. He is still quoted as one of their strongest advocates; but the endless mercy of our Lord was also manifest in him. He not only rejoiced to see his daughters bow their knees to the Crucified; but he himself turning to that Lord, called upon Him as his Lord and his God, and found, at the latter end of his life, no consolation but in the atonement by the blood of Jesus, and wished that all his books could die with him. This has been testified, not only by his daughters, but by all who were with him before his end.” *Note by the late Rev. B. Latrobe, in Crantz’s Hist. of the Moravian Brethren; p. 201.*

What, but the pertinacious spirit of party and preconceived opinion, can have led the modern adversaries of the Deity of Christ, to reject, in the face of abundant evidence, a *Rule* of Greek construction which, applied to the N. T., furnishes some cogent testimonies to that doctrine? On this subject we made some remarks in vol. iv. p. 771. We may justly add, that if a rule deduced from the universal usage of the language, and of so much importance in construction, had not borne an unfavourable aspect on the Socinian doctrine, some persons who have manifested their policy in neglecting, or their ignorant temerity in denying it, would have been forward to class it with the happiest observations of Ruhnkenius or the metrical canons of Porson. From a long-continued and, we trust, impartial examination, we are not only conscious of sincerity, but persuaded that we stand on the rock of solid evidence, in maintaining that both K. James's and this Improved Version have adopted a *false* rendering of the three following passages. We shall cite them in what we firmly believe to be their faithful translation. Eph. v. 5. "—the kingdom of [Him who is] the Christ and God." Tit. ii. 13. "—our great God and Saviour Jesus Christ." 2 Pet. i. "Our God and Saviour Jesus Christ."

Phil. ii. 6, 7. "—Christ Jesus; who being in the form of God, did not eagerly grasp at the resemblance to God: but divested himself of it, and took on him the form of a servant," &c. This conveys the true sense of the original, though the construction might have been closer. The error of the common version seems to have arisen from the translators considering the *whole* sixth verse as the catasceue of the protasis in the fifth; a construction which would have required a copulative and a second participle, thus, καὶ οὐχ ἀρπαγμὸν ἡγησάμενος κ. τ. λ. To any one who impartially considers the words, it will appear evident that the catasceue lies in the words ἐν μορφῇ Θεοῦ ὑπάρχων, and that the apodosis then immediately commences. This amendment, however, does not affect the true bearing of this text as a testimony to the Deity of Christ. The force of that testimony lies in the expression "existing in the form of God," compared with the subsequent clause, "taking the form of a servant," &c. If the former be denied to attribute to our Lord real and proper divinity, it must, in consistency, be held that he had no real and proper humanity, as was taught by the Docetæ.

Heb. i. 8. "God is thy throne, for ever and ever." We may fairly place this translation, also, among the offspring of Socinian prejudices. It attributes grossly false Greek to a book, which is, at least, one of the purest and most classical in the whole N. T. Yet to such desperate measures we must be reduced, if we will not admit ὁ Θεός to be the Attic vo-

cative, which a cloud of witnesses might shew was transferred into the common Greek. That, in the psalm cited, אלהים is the vocative, and not either the subject or the predicate of a proposition, is manifest from the Chaldee Targum; and is fully admitted even by the younger Rosenmüller.

Matt. xiv. 33. "Truly thou art a son of God." Very improper. We should translate, with the common version, "the Son:" since the article is superseded by ὁ. In ch. iv. 3. we find the just rendering.

1 John iii. 16. "Hereby we know love, because Christ laid down his life for us." Strictly just: but, for "because" we should have preferred "in that." The supplement in the common version is quite unwarrantable, and, considering its probable motive, really censurable.

Rom. i. 25. "Who changed the true into a false God." The proper rendering of the Hebraism. We wish this legitimate freedom had been used in more instances.

2. *Lord*, κύριος.—1 Cor. x. 9. "Nor let us try the Lord." The authority of MSS. preponderates in favour of κύριον; but χριστόν, Christ, is supported by the most ancient Versions and Fathers, and is retained by Griesbach.

It is obvious that where this word is used only as a compellation of respect, it should be translated by *Sir*, or *Master*; and that the solemn title *Lord* should be employed only when the reference is to the Deity, or to cases where there is at least some recognition of the person and office of the Messiah. This rule is greatly violated in the Common Version: but in the I. V. we have noticed very few instances in which it is transgressed: viz. John vi. 68. xi. 27. xiv. 5, 8, 22. In these, we conceive *Lord* would be more suitable than *Master*.

3. *Holy Ghost*. The I. V. always reads "holy spirit." The change in the second word is required by the improvements in our language and national taste: but we wish the initial capitals had been retained. This, however, turns on our difference of religious sentiments.

4. *Godhead*. Col. ii. 9. θεότης "the deity." Rom. i. 20. θεϊότης—"providence." An unnecessary deviation, nor does it give the true meaning. Acts xvii. 29. τὸ θεῖον, "the Godhead." We should have greatly preferred *Deity* in these two instances.

5. *Creation* and *Creature*, κτίσις. Translated in the usual way, except in Rom. viii. 19—22, "world." We do not perceive the reason of this alteration: *creation* would be, at least, as suitable. V. 39. "matter;" a needless and insipid alteration.

6. *Flesh*, and *Spirit*. The numerous and important Hebraisms, connected with the N. T. use of these two words, are, with very few exceptions, given literally in the I. V.

7. ψυχικός. 1 Cor. ii. 14. "sensual." Ch. xv. 44, 66, and

James iii. 15, "animal." In each instance very properly.

8. Ἄγγελος. Where this word occurs in the sense of a superior order of beings, it is translated "angel" but when it is applied to apostles, ministers, &c. the editors have very properly employed the correspondent term, "messenger." The determination of this question, however, is not in all cases easy. In the apocalyptic epistles, and we believe throughout the whole of that book, "angel" is constantly used. We see no good reason for this inconsistency.

6. Σατανᾶς. This word, which occurs 34 times in the N. T. is every where rendered "Satan," except in Matt. xvi. 23. and 2 Cor. ii. 11. where it is translated "adversary." This change would have been proper in some other places; but to have neglected to make it in Mark viii. 33, is inexcusable.

10. Διάβολος. In 1 Tim. iii. 6, 7. 2 Tim. ii. 26. and Rev. ii. 20. "Accuser." In John vi. 70. 2 Tim. iii. 3. Tit. ii. 3. and 1 Pet. v. 8. "False accuser." In Eph. iv. 27. and 1 Tim. iii. 11. "Slanderer." In all other places, "Devil." These distinctions are very commendable.

11. Δαίμων and δαιμόνιον are justly rendered "demon" in the numerous places where they occur: and δαιμονίζομαι correspondently.

12. Διαθήκη is, in every instance, properly translated "covenant."

13. Νόμος. The editors have endeavoured, by the use of the English definite and indefinite articles, to discriminate the application of this important word; whether to the Mosaic law, including both the moral and ceremonial, or to the general idea of a promulgated rule of conduct. But in this attempt they have materially failed, from an evident ignorance of the laws of the Greek language with respect to the article. This ignorance has obscured several passages: e. g. Rom. iii. 19, 20. iv. 13, 14. vi. 14, 15.

14. χάρις. This term is uniformly expressed by "Favour;" a word certainly about as comprehensive in our language as χάρις is in Greek; but we doubt whether, in its highest acceptation according to common use, it conveys a sufficient idea of *generosity* and *affectionate tenderness*. The usual word *Grace*, is so thoroughly established in speech, so generally understood in its proper meaning, and yet so appropriated in sacred use, that we perceive many advantages in retaining and inconveniences in exploding it. In some of the various senses of the term, "favour" reads awkwardly, and suggests a very imperfect notion of the true meaning: e. g. Acts vi. 8. xi. 23. Eph. iv. 7. However, in some instances, the expression is judiciously varied: as Luke iv. 22. "graceful words." Col. iii. 16. "with thankfulness." iv. 6. "well-pleasing." Eph. iv. 29. "benefit."

15. Ἐυαγγέλιον is translated "gospel" in every place but in five instances, where it is rendered "glad tidings." This has not proceeded on a careful discrimination: for, though in most passages of the Epistles the term, having grown into technical use, be best expressed by "gospel," the other translation would be more suitable in Matthew, Mark, and the Acts.

16. Δικαιοσύνη, when used to denote a moral quality, is translated as in the Common V. "righteousness," and, in Acts xxiv. 25. very properly, "justice." But when the word is used κατ' ἐξόχην to denote the grand blessing of the Christian Covenant (*pardon of sin and acceptance to the divine favour,*) or the means of attaining that blessing,—it is translated either "justification," or "method of justification." Though this acceptance of the word had been long understood and applied in exegetical theology, we owe to Abp. Newcome the introduction of this signal improvement into the translated scriptures. It is a rendering which, we are persuaded, will be more established by the most rigorous test of critical examination. The passages in which the term is translated "Justification," are these: Rom. v. 17, 21. vi. 16. (improperly; for v. 18—20 shew that moral righteousness is here intended :) ix. 30, 31. x. 3—6, 10. 1 Cor. i. 30. 2 Cor. iii. 9. Gal. ii. 21. iii. 21. v. 5. Phil. iii. 6, 9. Tit. iii. 5. Heb. 5. 13. (where we conceive that λόγος δικαιοσύνης denotes the general system of Christianity, and that consequently the Common V. is preferable to "doctrine of Justification" in I. V.) xi. 7. 2 Pet. i. 1.—In the following, the word is translated by "Method of justification:" Rom. i. 17. iii. 21, 22, 25, 26. As a specimen, we shall transcribe the last passage: and we intreat the candid consideration of our readers, whether the great Christian doctrine of *Salvation by free grace through the infinite merit of the Blessed Redeemer* (a doctrine to which we fear the editors of this book are real enemies) does not shine with a more unclouded lustre in this, than in the Common Version?

' But now, without a law, God's *method* of justification is manifested, being attested by the law and the prophets; even God's *method* of justification by faith in Jesus Christ, unto all, [and upon all,] who believe: for there is no difference; for all have sinned, and fall short of the glory of God; being justified of free bounty, *even* by his favour, through the redemption which is by Christ Jesus; whom God hath set forth as a mercy-seat, in his own blood; to shew his *method* of justification concerning the remission of past sins, through the forbearance of God, to shew, *I say*, his *method* of justification at this present time: that he might be just and the justifier of him who hath faith in Jesus."

In 2 Cor. v. 21. where δικαιοσύνη is put by a metonymy for the persons endowed with this blessing, it is thus properly varied: "—that we may be justified before God through him."

17. Ἰλασμός occurs only 1 John ii. 2. and iv. 10. and in both is rendered "propitiation."—Ἰλαστήριον occurs only Rom. iii. 25. and ix. 5. in both "mercy-seat;" undoubtedly correct. Ἀπολύτρωσις is always rendered "redemption," except Heb. xi. 35. "deliverance." Λύτρον and ἀντίλυτρον, uniformly "ransom."

18. *Cynthia aurem vellit*, and the patience of our readers joins in his hint. We must, therefore, cancel some of our notes; and only subjoin farther three or four miscellaneous instances.—Ἐντυγχάνω and ὑπερεντυγχάνω, "intercede," every where, except Heb. vii. 25. "interpose," and Acts xxv. 24. "apply to."—Οἱ ἅγιοι, "saints," except in three or four places where it is rendered "the holy:" which would have been equally proper in many other places.—Ἀγάπη (improperly rendered *charity* in the Common Version of 1 Cor. xiii. and elsewhere) "love."—Ἐπιθυμίαι, (usually *lusts* in C. V.) "desires."

2 Cor. viii. 9. ἐπτώχευσε "he lived in poverty." In the note we are told that "the word properly signifies an actual state, not a change of state." This observation is not correct. Πτωχεία and its cognates certainly denote an actual state, and assert nothing necessarily on the cause or occasion of that state. But, from a curious passage in Aristophanes (*Plutus* 546—553), and the remarks of the Scholiast, it appears almost certain that these words were, very often at least, understood by the Attics as implying a fall from better circumstances; for πτωχεία is applied to Dionysius the exiled tyrant of Syracuse. Plutarch (*Wyttenb. t. i. 939.*) has μᾶλλον πτωχεύσεις, "You will become more sordidly poor." Suidas says, Πτωχός, ὁ ἐκπεπτωκὼς τοῦ ἔχειν than which nothing *could* be more express. The Attic, next to the common Greek, furnishes our best guide for the ἀπαξ λεγόμενα of the N. T. when the LXX are silent: but, in this case, their testimony is abundant. Πτωχεύω occurs six times in the O. T. and Apocr; and *always* in the sense of transition from comfort or opulence to poverty.

We find another striking instance of Socinian prejudice in the rendering of ἐπικαλέομαι, when Christ is, without possibility of evasion, the object of invocation. In Acts ix. 14. 21. xx. 16. and 1 Cor. i. 2. the editors have translated it passively, contrary to the constant use of the same phrase by the LXX and by Greek authors in general, and even to their own rendering of the N. T. in other passages.

Eph. iii. 19. "—with all the fulness of God." That the editors should have retained this palpable deviation from εἰς πάντα τὸ πλ. in their text, putting the just translation ("into all" &c.) only in the margin, would appear incredible. But so is the fact: and we fear that it was a downright artifice to neutralize Col. ii. 9. by inducing the plain reader to infer that the

inhabitation of "all the fulness of the Deity" in Christ, means nothing essentially superior to what is there said of Christians in general. This suspicion is too plainly authorized by the Note on that text.—1 Tim. iv. 10. "a preserver," justly: but, from the law of the article after the verb substantive, it would have been better, *the preserver*.—1. Cor. xi. 10. "the woman ought to have a veil on her head, because of the messengers." Entirely just.—v. 9. "I write unto you, in this epistle;" 1 Tim. v. 11. "when they grow weary of the restraints of Christ;"—both these rest on very good grounds.—*Μονογενής*, "only," passim; *Γεγέννηκα*, Heb. i. 5. "adopted." These have too much of exegetical liberty, for a literal version; though we have no objection to the interpretation. But in Acts xiii. 34. they have inconsistently used "begotten."

IV. On the *Style*. This is so much a matter of taste, and it is so difficult to ascertain any standard for the guidance of opinion, that we shall offer only one or two remarks. Judgment and fidelity are the first requisites of a translator, and these involve some attention to his vernacular style: he satisfies, however, every reasonable expectation, if he preserves purity in the selection of his words, perspicuity in the structure of his sentences, and that *αὐτοφύει* or Native Character, which, like the complexion and features of the countenance, distinguishes every original writer. With regard to the second of these requirements, we have no dissatisfaction with Abp. Newcome or his revisers: but, in the other respects, we cannot express full contentment. We have found a few words and phrases which have not the stamp of the best use: e. g. "becomingness,—affectioned,—forthwith,—we went to prayer,—I did away."—The delicate tints and touches which mark the peculiar marks of mind, genius, and habits in authors, are of all things the most difficult to be expressed by translators. We cannot, therefore, indulge the severity of censure, because we perceive a degree of tameness and uniformity in the different parts of the N. T.; or because we look in vain for the colouring, too nice perhaps for art to imitate, which would sufficiently discriminate the ardour and labouring fullness of Paul, the cool tranquillity of Matthew, the flowing tenderness of John, and the solicitous circumstantiality of Luke. "Difficile est enim," says Jerome, "alienas lineas insequentem non alicubi excedere; arduum, ut, quæ in aliena lingua bene dicta sunt, eundem decorem in translatione conservent."

V. On the general *Faithfulness* and *Impartiality* of the I. V. We have pointed out some important instances in which the spirit of party has perverted the judgement of the Primate and his Improvers, so as to have turned them from that *right*

course which unbiassed translators would have held. Except in those instances, and a small number more of minor consequence, we find no reason to withhold the praise due to integrity and fidelity in the general execution of the work.

VI. On the *Introduction* and *Notes*. The former principally consists of a concise, but perspicuous sketch of the literary history of the text of the N. T., with some account of the design and plan of execution of the present work. Subjoined are tables of the date and place of the books of the N. T. from Lardner, Owen, and Townson: and a short list of editions of the Greek Testament, Concordances, and Lexicons. In the latter, it is extraordinary that Schleusner is not inserted. The value of this introduction is abated in one place only, that we have observed, by a tinge of Socinian prejudice. After the free remarks, which we have made upon the Version, it is but justice to cite the concluding paragraph.

‘The editors of the present work offer it to the public as exhibiting to the English reader a text not indeed absolutely perfect, but approaching as nearly to the apostolical and evangelical originals as the present state of sacred criticism will admit: neither do they hold it up as a *faultless* translation, but merely as an Improved Version, still no doubt susceptible of far greater improvement, which they will rejoice to see undertaken and accomplished by abler hands. In the mean time, having to the best of their ability completed their professed design, they commend this volume, which is the result of their labours, to the candour of their readers, and to the blessing of Almighty God.’

Of the notes, a great number merely state the variations of the Received Text and Newcome’s versions; others are philological and critical, and a large proportion are expository of the theological opinions of the editors. The manifest intention of the latter is to accommodate the dictates of the N. T. scriptures to the prescriptions of modern Unitarianism; a lubricous and desperate labour, but in which the workmen have evinced anxious solicitude, large credulity, and most dogmatical self-complacency.

Though it will be inferred, therefore, from our remarks, that this work is capable of being rendered useful; and that to those whom professional duty, or conscientious inclination, leads to the exact study and interpretation of the scriptures, it may imperfectly, but beneficially, supply the want of Griesbach: we are compelled to add, that the dangerous bias which it is so carefully adapted to produce on the minds of rash, ill-informed, or sceptical readers, forms a very cogent argument, in addition to our remarks in the first part of this critique, for the publication, by authority, of a judiciously and impartially amended Version of the Sacred Scriptures.

We had nearly forgotten the notice we promised to take of the “New Covenant, upon Mr. Evanson’s plan:” and indeed the omission would have been of small consequence. We shall have said all that the case requires, in remarking

that the volume is a reprint of the Gospel and Acts of Luke, and the other parts of the New Testament, which that gentleman thought fit to receive into *his* canon, from Newcome's version, occasionally altered in a most clumsy manner, and with a selection of the archbishop's short annotations. The violent and arbitrary temerity which Mr. E. exercised, in his mode of treating on the credibility and authenticity of the Christian scriptures, were equally disgraceful to his critical talents and to his profession of piety.

It is because we supremely value divine truth, and because we are convinced that it will richly repay every well-conducted effort to ascertain and confirm it, that we have been thus earnest in recommending the critical study of the New Testament canon. May it be our felicity, and our readers', to entertain the justest sentiments of its contents, and most completely to demonstrate its pure spirit and beneficial tendency! "He who believeth on the Son, hath everlasting life: and he who disbelieveth the Son, will not see life; but the anger of God abideth on him."—"No man can say that Jesus is the Lord, but by the Holy Spirit."

Art. VII. *Philosophical Transactions of the Royal Society of London, for the Year 1808.* Part. I. 4to. pp. 170. Price 15s. Nicol. 1808.

IN a former number (Vol. v. p. 15) we noticed the brilliant discoveries which Mr. Davy has made concerning the mutual actions of galvanic electricity and chemical bodies. The important memoir, which stands first in the volume before us, gives an account of his subsequent experiments; and in conducting our examination of it, we shall be more anxious to exhibit a concise abstract of the discoveries which it relates, than to analyse or discuss all the general and particular speculations in which the author has fairly indulged.

I. *The Bakerian Lecture, on some new Phenomena of chemical Changes produced by Electricity, particularly the Decomposition of the fixed Alkalies, and the Exhibition of the new Substances which constitute the Bases; and on the general Nature of alkaline Bodies.* By Humphry Davy, Esq. Sec. R. S. M. R. I. A. Read Nov. 19, 1807.

The memoir is divided into eight sections, the first of which is introductory. The second exhibits an account of the methods employed for the decomposition of the Fixed Alkalies. To ascertain the effects of the galvanic action on these bodies, saturated aqueous solutions of potash and of soda were exposed to the energy of a Voltaic battery, consisting of 24 plates of copper and zinc twelve inches square, 100 plates of six, and 150 of four. The battery was charged with a solution of alum and nitrous acid, and the experiment was conducted at common temperatures. No new re-

sults were obtained; and although there was a considerable electrical action, and disengagement of oxygen and hydrogen gas, the water of the solution alone underwent decomposition. In the next experiment, the battery was made to act on the alkali freed from water by heat. A quantity of potash, kept in a state of igneous fusion in a platina spoon, was exposed to the influence of a battery of 100 six inch plates highly charged. The spoon being connected with the positive side of the apparatus, the alkali became a conductor; a most brilliant light appeared, accompanied at the point of contact by a column of flame. When the order of the arrangement was inverted, and consequently the spoon rendered negative, a vivid light, unaccompanied by a column of flame, appeared at the opposite wire, and a gaseous fluid, which took fire as it came in contact with the air, rose through the fused alkali.

A small piece of potash, slightly moistened, was placed on a disc of platina, connected with the negative side of an apparatus composed of 250 six and four inch plates, and a platina wire joined to the positive side was brought in contact with the upper surface of the alkali. The potash, being thus acted on, became melted at both its points of contact; a violent effervescence ensued, which was confined to the upper surface of the potash, and from the lower or negative side, small globules resembling quicksilver issued, without any developement of gas. Some of these globules burnt with a bright flame at the instant of their formation; others did not take fire, but merely lost their metallic splendour, and became gradually enveloped in a film of white matter. These globules were the substance our author was in search of. Numerous experiments, unnecessary to be stated here, proved that the production of it was uninfluenced by the platina which formed part of the apparatus, because the metallic globules were uniformly developed from the alkali, when, instead of platina, pieces of copper, silver, gold, plumbago, or charcoal, were made to complete the galvanic circle. Nor had the air any influence on the operation; for the metallic substance was successfully produced, even when the air was excluded, or when the potash was acted on over mercury in glass tubes.

When soda was electrified under like circumstances, similar phenomena occurred. To insure complete success with this alkali, some particular conditions are essential. Mr. Davy found that to decompose a quantity of soda successfully, the battery must not only be larger, but the alkali itself must be exposed to the galvanic energy; not in a lump, but in the form of a thin plate; a battery of 100 six inch plates, in a high state of activity, was sufficient to decom-

pose a quantity of potash weighing from 40 to 70 grains, and measuring nearly $\frac{1}{4}$ of an inch in thickness; but when the same power was made to act on a like quantity of soda, the decomposition of the alkali was not effected. The analysis of this alkali could only be accomplished by exposing, to an electric power of 100 six inch plates, pieces of soda weighing no more than 15 or 20 grains, and previously so shaped as to diminish the distance between the conducting wires to about $\frac{1}{8}$ or $\frac{1}{16}$ of an inch.

When a highly charged battery, containing 250 plates, was employed, the metallic globules instantly took fire; they sometimes exploded violently and became dispersed into smaller spheres, which flew through the air in a state of vivid combustion, exhibiting brilliant jets of fire.

In section III, Mr. Davy considers the *theory* of the decomposition of the fixed alkalis, their composition, and production. Reasoning from what is known concerning the analysis of compound bodies, as connected with the division effected in these experiments, our author justly concludes that the decomposition of the alkalis by galvanic electricity is analogous to the analysis of other compound substances: for combustible bases are disengaged at the negative surface of the apparatus, and oxygen is produced and transfused into combination to the positive surface: it is therefore natural to conclude, that the metallic substance was generated in like manner, namely by the electrical action upon the alkalis; an opinion to which the subsequent synthetic experiments prove conformable.

The metallic bases of potash, when exposed to the contact of air, became covered with a white crust, which possessed all the characters of the alkali; and the remaining substance, when in contact with water, absorbed the oxygen and separated the hydrogen, and the whole became converted into potash.—The reproduction of potash or soda also takes place, when their bases are introduced into dry oxygen gas. But for want of moisture the process is slow and imperfect. The white crust, which is formed on the globule, protects the metallic base from being further acted on by the gas, and soon puts an end to the alkalising process. The same effects took place with the metallic base obtained from soda.

When these metallic substances were strongly heated in oxygen gas, a brilliant combustion ensued; the gas disappeared, and the product was potash or soda in a dry state, or containing at least no more moisture than might well be conceived to exist in the gas employed for its reproduction. These bases, like other combustible bodies, are repelled by positively electrified, and attracted by negatively electrified surfaces, and the oxygen obeys the contrary course; or

the oxygen being naturally negative, and the bases positive, their union is demolished when the electrical arrangement is contrary to that of its natural state. In the reproduction of the alkalies, on the contrary, the natural states of existence are again required to take place: at a low temperature the union is feeble, and unattended by any striking phenomena; but when the temperature is raised, a tumultuous union is effected, accompanied with the production of fire.

Section IV describes the *Properties and Nature* of the *Basis of Potash*. The characters which are peculiar to the base of this alkali are the following.—It resembles mercury in its external appearance; it has a powerful affinity for oxygen; it can only exist without becoming altered under naphtha. It is imperfectly fluid at 60° Fahrenheit; at 70° its fluidity is increased, and at 100° it is perfect. At 50° it becomes a soft and malleable solid, without losing its lustre, which greatly resembles that of polished silver. At the freezing point of water it becomes hard and brittle, and presents, when broken, a crystalline structure, composed of splendid facets. At the temperature approaching to ignition, it is volatile, and may be again condensed like mercury or other fluids, in the process of distillation. It is a perfect conductor of electricity, and when a spark, from a battery composed of 100 six inch plates, is taken on a large globule, it burns with a green light at the point of contact; if a small globule is electrified by a like power, it rapidly explodes and is dissipated. It does not sink in double distilled naphtha, of a specific gravity equal to .770. Its specific gravity, when compared to that of quicksilver, is as 10 to 223 at 60°, which gives a proportion to that of water nearly as 6 to 10; hence it is the lightest fluid body known. When solid its specific weight is somewhat increased. When heated slowly, in a quantity of oxygen gas not sufficient for its complete alkalization, and at a temperature below that required for its combustion, it becomes red-brown, and when suffered to cool, and all the oxygen is absorbed, it exhibits a grey tint. The product consists partly of potash, and partly of the basis of potash, with a deficient portion of oxygen. This substance may likewise be formed by fusing together, in due proportions, potash and its base; and it is frequently formed in decomposing potash, particularly when the galvanic electricity is intense, and the temperature of the potash very high. The basis of potash takes fire, with a bright red light, when projected into oxymuriatic acid gas, and the result is muriate of potash. It appears to be soluble in hydrogen, particularly when assisted by heat; and the gas explodes spontaneously when made to pass into the air. On suffering the gas to cool, it loses its inflammability, and the basis of potash is again precipitated.

When the basis of potash is dropt into water, an instantaneous explosion takes place, and a white ring of smoke often ascends, which gradually expands as it rises in the air. When the basis of potash is presented to water without the contact of air, the decomposition is rapid, much heat and noise is produced, but no luminous appearance takes place. The liberated gas is hydrogen. On ice the base of potash takes fire, with a bright flame, and a deep hole is formed, which contains a solution of potash. When a globule is placed upon moistened turmeric paper, it takes fire, and moves along rapidly 'as if in search of moisture,' leaving behind a deep reddish brown trace, which, like dry caustic potash, destroys the texture of the paper. When the base of potash is presented to alcohol or ether, it decomposes the small quantity of water contained in these fluids. In ether this decomposition presents an instructive result. As potash is not soluble in this fluid, when the basis is thrown into it, the new formed alkali, as fast as it absorbs oxygen, renders the ether white and turbid. When the basis of potash is brought into contact with solutions of the mineral acids, it takes fire and burns on the surface with flame. When it is immersed beneath the surface of sulphuric acid, it becomes covered with a white saline substance, assumes a yellow coating, and disengages a gas, which has the odour of sulphureous acid. From nitrous acid, nitrous gas is disengaged, and nitrate of potash is produced. The base of potash combines with the simple inflammable bodies, and with metals. The compounds are similar to the metallic phosphurets and sulphurets. When it is brought into contact with a piece of sulphur, and pressed upon, a violent action takes place, and the compound produced is phosphate of potash. When this union is effected under naphtha, no elastic fluid is evolved, the product is of a lead colour, and when spread out possesses a metallic lustre. This sulphuret has a considerably higher fusing point than its two constituent parts, remaining soft and solid in boiling naphtha. On exposure to air it becomes decomposed, and forms phosphate of potash; when heated it emits fumes, but does not take fire till the temperature is raised to ignition.

When the basis of potash is made to combine with sulphur, in tubes filled with the vapour of naphtha, the combination is effected rapidly, and is accompanied by heat and light. The product is of a grey colour. It strongly acts on the glass, and acquires a brown tint. In tubes hermetically sealed, no disengagement of gas takes place; but when the experiment is made in a tube connected with the mercurial apparatus, a small portion of sulphuretted hydrogen is evolved.

When the union with sulphur is accomplished in the open air, a rapid inflammation takes place, and sulphuret of potash is formed. The sulphuretted base is gradually oxygenised on exposure to the air, and sulphate of potash is produced.

Quicksilver readily combines with the base of potash, and much heat is set free during this union. When one part of the base is added to eight or ten parts in bulk of mercury, at a temperature of 60° , the compound greatly resembles mercury. If a globule is made to touch a globule of mercury of twice its volume, the product, when cold, is a solid metal, similar in colour to silver. If the basis is about $\frac{1}{30}$ th of the weight of mercury, the amalgam possesses a still greater degree of hardness and becomes brittle. When these amalgams are exposed to air they are again decomposed; they rapidly absorb oxygen, potash is reproduced, and in a few minutes the mercury again separates in its metallic state.—The amalgam of the base of potash and mercury rapidly decomposes water, by mere contact, with a hissing noise; hydrogen is set free, potash formed, and the mercury separated. The fluid amalgam of mercury and the base of potash alloys with all the metals, even with iron and platina.

The base of potash combines with gold, with silver, and with copper, when heated in close vessels. These alloys decompose water, potash is formed, and the metals separate in an unaltered state. The base of potash, with fusible metal, forms a less fusible compound.

The action of the basis of potash on oily and other inflammable compounds, confirms the evidence of the great strength of the affinity which this substance has for oxygen. Naphtha, that has been exposed to the air, soon oxydises the basis of potash, and a brown soap collects round the globule. The concrete oils, tallow, spermaceti, and wax, when heated, likewise combine with it, and form saponaceous compounds; coaly matter is deposited, and carburetted hydrogen gas is evolved. The gas first emitted is hydrogen, arising from the decomposition of the water absorbed by the metallic globule, in its passage through the air. The volatile oils are likewise decomposed by the base of potash with rapidity, when assisted by heat; potash is generated, charcoal precipitated, and some gaseous fluid is disengaged. Camphor, previously fused, is rendered black by its action, a soap is formed, but no gas becomes liberated; and this seems to shew that camphor contains more oxygen than volatile oils.

The metallic oxyds, when heated with the basis of potash, readily become metallic. When a small quantity of oxyd of iron is heated with the base of potash, at a temperature

approaching to its point of distillation, a vivid action take place, the alkali re-appears, and grey metallic particles are obtained, which are soluble with effervescence in muriatic acid. The oxyds of tin and of lead are reduced with more facility, and, if the basis of potash is in excess, an alloy is obtained with the reduced metal. Flint glass and green glass are speedily decomposed by it when assisted by a gentle heat. At a temperature of ignition it alters even the purest glass; the oxygen in the alkali of the glass appears to be divided between the two bases, one part being taken up by the basis of potash, and the other remaining with the alkali of the glass; so that by repeatedly distilling and heating this substance in glass tubes, a brown crust, which slowly decomposes water or oxyds in the first state of oxygenation, not only lines the interior of the tube, but even penetrates in many parts through its substance. Mr. Davy also persuades himself that it is more than probable that the silex of the glass likewise suffers some change, and perhaps decomposition. This however is certainly a mere conjecture. Such are the leading characters of the basis of potash.

The subject of the fifth section is the *Properties and Nature of the Basis of Soda*. The basis of this alkali is a white metal, of a metallic lustre, greatly resembling silver. It is much softer than other metals, and exceedingly malleable; globules of it may be easily made to weld into one mass by a strong pressure at common temperatures. A globule of $\frac{1}{10}$ th or $\frac{1}{12}$ th of an inch in diameter may be made to cover a surface of a quarter of an inch, even when its temperature is lowered to 32° . It conducts electricity and heat, like the basis of potash, and minute globules of it take fire by the voltaic spark, and burn with bright explosions. Its specific gravity, as Mr. D. inferred from placing it in a mixture of naphtha and oil of sassafras, in which it remains at rest above and below, is equal to ,9348. It requires a higher temperature to effect fusion, than the basis of potash. It melts at 180° , so that it readily fuses under boiling naphtha. It remains fixed in a state of ignition at the melting point of plate glass. On exposure to air, it tarnishes, and readily becomes covered with a white crust, which gradually attracts moisture and forms liquid soda. Heat assists its combination with oxygen, but no luminous appearance takes place till the temperature increases nearly to ignition. When made to burn in oxygen gas, it sends forth bright sparks, and glows like charcoal, but much brighter. On hydrogen gas it has no action. In oxymuriatic acid gas it takes fire and burns vividly with numerous scintillations of bright red colour, and muriate of soda is formed. When thrown upon

cold water it occasions a hissing noise; hydrogen gas is disengaged, and the oxygen of the water converts it into soda. In this operation there is no luminous appearance. When presented to hot water, the action is more violent; some minute particles of the base are thrown out of the water sufficiently heated to burn in their passage through the atmosphere. When a globule of the base is made to act on a very minute portion of water, the heat evolved is usually sufficient to inflame the base. It acts on alcohol and ether like the basis of potash. When nitrous acid is brought into contact with it, a rapid inflammation takes place; with muriatic acid and sulphuric acid there is a rapid disengagement of heat, but no luminous appearance. Immersed under the surface of acids, it is rapidly oxygenised; soda is produced, and the other products are similar to those generated by the action of the basis of potash. The same is the case when fixed and volatile oils or naphtha are made to act on it. When it is fused with dry soda, a division of oxygen takes place between the alkali and the base, and a deep brown fluid is obtained which becomes a dark solid on cooling. This mass, on exposure to air, becomes moist and furnishes soda. A similar substance is often obtained during the decomposition of soda by galvanic electricity, and it may also be generated where the basis of soda is fused in tubes made of plate glass. It unites to sulphur with great eagerness in vessels filled with the vapours of naphtha; light is emitted, and a deep grey sulphuret is produced; this experiment is often attended with an explosion. It also combines under the same circumstances with phosphorus; the phosphuret has the appearance of lead, and becomes changed on exposure to air, or by combustion, into phosphate of soda. The basis of soda in the quantity of $\frac{1}{16}$ renders mercury solid, of the colour of silver; the combination is attended with much heat. It also alloys with tin, lead, and gold; these alloys become readily converted into soda by exposure to air, or by the contact of water, which is decomposed with the evolution of hydrogen. The amalgam of mercury with the basis of soda seems to form triple compounds with other metals: iron and platina appearing to remain in union with the mercury after the separation of soda by the process of oxydisement. The amalgam of the basis of soda and mercury likewise combines with sulphur, and forms a triple compound of a dark grey colour.

Section VI exhibits the proportions of the peculiar bases and oxygen, in potash and soda.

To ascertain the quantity of oxygen absorbed by the bases of the alkalies, oxygen gas was made to pass through a tube containing the base, and then applying heat to burn them,

‘ In conducting these experiments many difficulties occurred. When the flame of the lamp was immediately brought to play upon the glass the combustion was very vivid, so as sometimes to break the tube; and the alkali generated partly rose in white fumes, which were deposited upon the glass.

‘ When the temperature was slowly raised, the bases acted upon the [silver] tray and formed alloys, and in this state it was very difficult to combine them with their full proportion of oxygen; and glass alone could not be employed on account of its decomposition by the alkaline bases; and porcelain is so bad a conductor of heat, that it was not possible to raise it to the point required for the process, without softening the glass.

‘ After the combustion, the absorption of gas was ascertained. In some cases the purity of the residual air was ascertained, in others the alkali formed in the tray was weighed.’ pp. 26, 27.

In the first of two experiments on the synthesis of potash by combustion, described by Mr. D., the quantity of basis of potash employed was ,12 grains; the combustion was made on platina, and the basis appeared to be perfectly saturated. The oxygen gas absorbed was equal in bulk to 190 grains of quicksilver. The pressure of the barometer during the experiment was 29, 6; the temperature 62°. In the second experiment, ,07 grains of the basis absorbed a quantity of oxygen equal in bulk to 121 grains of mercury; barometer 30, 1; thermometer, 63°. If we take the mean of these experiments, 100 parts of potash will contain 86,1 of the bases and 13,9 of oxygen. In the most accurate experiment which Mr. Davy made on the composition of the basis of soda, 08 parts of the basis absorbed oxygen equal in bulk to 206 grains of quicksilver at 29, 4 barometer, and 56° thermometer; hence at the mean pressure soda contains 80 of the base, and 20 of oxygen.

The composition of the fixed alkalies was farther investigated, by ascertaining the quantity of hydrogen evolved during the decomposition of water, by the action of the metallic bases of the alkalies, and their subsequent reproduction. An amalgam of ,08 grains of the basis of potash with three grains of quicksilver, acting in water, evolved a quantity of hydrogen gas equal in bulk to 293 grains of mercury; therm. 56°; bar. 29.6. This volume of hydrogen gas would require for its combustion a quantity of oxygen equal in volume to 154, 9 of Mercury; and hence 100 parts of potash appear to be composed of about 84 base and 16 oxygen. In an experiment made on the decomposition of water by the basis of soda, at 30.4 bar. and 52° therm. the volume of hydrogen gas evolved by the action of ,054 grains of basis equalled that of 326 grains of quicksilver: hence soda contains 76 base, and 24 oxygen. From these experiments, we are authorised

to consider potash as a compound, made up of six parts by weight of a metallic base and one of oxygen, and soda as a compound, consisting of seven parts of a metallic base and two of oxygen.

Section VII, treating on what Mr. Davy calls 'the relations of the bases of potash and soda to other bodies,' consists chiefly of some general theoretical speculation, and of disquisition whether these bases ought to be called metals or not. Notwithstanding their low specific gravity, yet as they agree with metals in opacity, metallic lustre, malleability, conducting powers of heat and electricity, and in their qualities of chemical combination, the propriety of considering them as metallic bodies is not, we think, to be disputed; indeed the greater number of philosophers, to whom the question was put, have answered in the affirmative. Accordingly, Mr. Davy has named them *potassium* and *sodium*, terms which simply express that they are produced from potash or soda, so that no change in the theory of chemical science can render them improper.

The time for establishing a just theory, as Mr. Davy observes, may yet be far distant; but there is at present no reason to suspect that the alkaline bases will be distributed into different classes from the metals, or that any of them will prove to be compound bodies. He justly remarks that no stress is to be laid on experiments, in which earths and metallic oxydes or alkalies have been supposed to be evolved from air and water only; for even distilled water appears, by Mr. Davy's experiments, to contain both saline and metallic impregnations.

In the last section, Mr. Davy states a detail of experiments instituted with a view to learn, whether oxygen enters into the composition of ammonia. As the two fixed alkalies contain a portion of oxygen united to a peculiar base, it was rational to conjecture that such a substance might also be found in the composition of the volatile alkali. Of the existence of the principle Mr. Davy soon convinced himself. For when charcoal, carefully burnt, and freed from moisture, was ignited by the voltaic battery in a small quantity of ammoniacal gas, a great expansion of the gas took place, and a white substance was formed which effervesced with muriatic acid, and which Mr. Davy believes was muriate of ammonia. In another experiment, very pure ammoniacal gas being passed over ignited iron wire in a platina tube, a quantity of moisture was obtained in the apparatus, the residual gas was densely clouded, and the iron wire partly oxidised.

'Oxygene then may be considered as existing in, and as forming an element, in all the true alkalies; and the principle of acidity of the French nomenclature, might now likewise be called the principle of alkalescence.

‘ From analogy alone it is reasonable to expect that the alkaline earths are compounds of a similar nature to the fixed alkalies, peculiar highly combustible metallic bases united to oxygene. When barytes and strontites, moistened with water, were acted upon by the power of the battery of 250 of 4 and 6, there was a vivid action and a brilliant light at both points of communication, and an inflammation at the negative point.

‘ In these cases the water might possibly have interfered. Other experiments gave however more distinct results.

‘ Barytes and strontites, even when heated to intense whiteness, in the electrical circuit by a flame supported by oxygene gas, are non-conductors; but by means of combination with a very small quantity of boracic acid, they become conductors; and in this case inflammable matter, which burns with a deep red light in each instance, is produced from them at the negative surface. The high temperature has prevented the success of attempts to collect this substance; but there is much reason to believe that it is the basis of the alkaline earth employed.’

The facts now stated, as Mr. Davy observes, strengthen the presumption, that the muriatic, boracic, and fluoric acids contain oxygen. In the electrization of moistened boracic acid, a dark coloured combustible matter is evolved at the negative surface; and there is reason to look for the decomposition of the other acids in their aqueous solutions, though non-conductors in the gaseous state. Potassium he has found to oxydate in muriatic acid, and actually to produce charcoal by oxydating in carbonic acid.

Mr. D. very briefly hints at some of the new views to which philosophers may be eventually introduced by these discoveries, through the assistance which the alkaline bases will afford as most powerful agents in analysis, and through the solution which they may furnish to various geological problems. He does not, however, expatiate on the great variety of questions which derive fresh light from his discoveries, but leaves them to the consideration of scientific men, with a modest simplicity which adds lustre to his distinguished genius. The numerous experiments and discoveries, which this most diligent and acute philosopher has made since this lecture was delivered, will come before us in course. We have left ourselves no room for reflections on the important truths which we have thought it our duty to submit to the reader; and must reserve our remarks on the remaining articles in this Part of the Transactions to our next number.

Art. VIII. *Strictures on Subjects chiefly relating to the Established Religion and the Clergy*; in Two Letters to his Patron from a Country Clergyman. By the Rev. Josiah Thomas, M. A. Rector of Street-cum Walton, Somerset. 8vo. pp. 117. Price 3s. Rivingtons. 1807.

Art. IX.

Art. IX. *High Church Claims exposed, and the Protestant Dissenters and Methodists vindicated*; or Free Remarks on a Pamphlet intitled *Strictures, &c.* In a Letter to the Author, by a Layman. 8vo. pp. 84. Price 2s. 6d. Jones, Conder, Eaton. 1808.

A Worthy country clergyman, in suddenly awaking as it should seem from a dream, in which he had beheld a dreadful assault made, or just on the point of being made, on the Established Church, has raised, naturally enough in such a moment, a very violent outcry. As no man, however, can be held strictly responsible for any expressions he may utter just at the instant of awaking in a fright, and as we can have no doubt he is long before this time restored to tranquillity, though not without some remaining sense of mortification at having been betrayed into such an indecorum, it cannot be necessary for us to employ much time in commenting on the expressions of terror that involuntarily escaped him.

If indeed we could have supposed the person who was visited with this terror, and who uttered these outcries, to be really at the time broad awake, and sitting in full day-light in his parsonage-house, we might have deemed it not amiss to divert for a little while from the graver matters of our profession, to make a remark or two on so odd a circumstance. Our first suggestion would have been due to this Mr. Thomas himself, in the way of friendly hint to his discretion, that, in case the fit of terror should return upon him, (possibly the identical evil spirit that haunted Saul has condescended to so much humbler an appointment)—he had better make an effort not to let his cries be quite so loud and public. It would be well if at such a moment he could have self-possession enough to consider, that other people, not participating in the misfortune bequeathed to him by the king of Israel, will feel but little sympathy with his emotions. We indeed might be always ready, like that most gentle shepherd, the son of Jesse, to take the harp and play him a ‘ditty of comfort,’ as we hope to do in the present instance; but we would softly admonish him not to expect such benevolence from any other quarter. For making this one disturbance, perhaps, the members of the establishment in general may be willing to laugh at him and forgive him; but he will certainly provoke their indignation, if he should again, by such an idle and noisy alarm, interrupt them in their business, their studies, or their pastoral vocations.

If this reverend gentleman has really been so unfortunate as to fall under the calamity which we have ventured to surmise, it must be obvious that his being subject to such gloomy and spectral visitations, will sufficiently account for his being unable to see any thing but omens, and to pronounce any thing but vaticinations, of evil; and will furnish

a good reason why nothing he utters should be either depended on or wondered at. Or if this his afflictive privilege of second sight is put out of view, and the reasonableness of his alarms and prognostics is judged of from a calm consideration of the matters in question, the friends of the church will soon decide what degree of regard is due to his forebodings, threatenings, and lamentations. We presume they cannot want to hear any more about the man, when they are informed, that it is chiefly (as far as we have been favoured to understand him) in the pious and useful labours of the Wesleyan Methodists, that he foresees the speedy destruction of our church; an establishment which has, even from antiquity and prescription, an exceedingly strong hold on the general popular mind, which has in its service the main share of the learning in the nation, which commands millions of revenue, which is an integral part of the constitution, and is supported by the whole power of the state with which it is inseparably combined, which has formidable courts however of its own, which has the king for its head, and almost the whole of the nobility, and the vast majority of the other wealthy and polished classes of society, for its faithful adherents! And, more than all this mighty assemblage of advantages and securities, the clergy of this church, with an extremely few exceptions, are, even according to Mr. Thomas's own account, (which we can the more readily admit, as he seems disposed to make the worst of every thing affecting the prospects of the church) eminently pious, and moral, and indefatigable. Yet all these things notwithstanding, this venerable, learned, wealthy, splendid, pious, and more than trebly fortified establishment, has not, as we are now given to understand, the smallest chance, without the assistance of some strong and new measures of coercion, of maintaining itself against the ram's horns, (not battering rams, courteous reader,) of the Methodist preachers;—on whom every form of contempt and contumely is nevertheless at the same time exhausted, on whom all the epithets expressive of meanness, ignorance, and insignificance are lavished, throughout this learned gentleman's performance. What may we be fated to hear next? It appears to us that the manifestation of the celebrated prophet, Richard Brothers, infected a portion of our nation with a silly credulity which has never been entirely expelled: for since that time a succession of men, not altogether devoid of sense and information, have been found gravely uttering, on a variety of subjects, the most ridiculously extravagant predictions; and entertaining no juster ideas of the relation between causes and effects than to foresee, some of them the downfall of the Christian state in the east, and some of them the downfall of the Christian

church at home, from a continuance of the benevolent efforts of preachers in the two quarters to persuade the people into Christianity and all its attendant moral virtues.

Some of the most zealous friends of the English church have maintained, that it would have little to fear from external hostility so long as it should be true to itself; and that the corruptions to which, like all other human establishments, it was liable, were to be dreaded as the chief causes and symptoms of its falling, like others, into decay. Persons of this opinion will not listen very attentively to such an alarmist as our Rector, till his quick-sighted anxiety descries something wrong in the internal state of this venerable institution. Indeed we had been so long fixed in this opinion ourselves, that we cannot help repeating how utterly we were confounded to hear him predicting the fall of a church, in which his keenest scrutiny had found hardly a single circumstance for censure or reform. He has nowhere told us he had the smallest reason to apprehend, that a considerable proportion of its clerical members entered on the sacred office, not from feeling a profound interest in religion, and a pious zeal to promote it by the instruction and conversion of mankind, but from the mere necessity of choosing a profession, or from expectations of emolument or preferment;—that many of its chief officers, occupying situations of solemn and anxious responsibility, were content to live in showy stately indolence;—that its stations of wealth, dignity, and power, were carefully withheld from clergymen of eminent zeal and piety, while they were conferred with a view to enrich relations and friends, to reward political services, or to strengthen parliamentary influence;—that great numbers of its ministers were found in theatres, or at balls, assemblies, and card-tables; or habitually playing the fop, or the buck, or the wag; or mixing in the mirth, the intemperance, and the songs, of convivial parties; or at one time trussed up in a jacket, wielding a fowling-piece, and maintaining a peripatetic dialogue with a couple of pointers, and at another time racing after a pack of hounds;—that many of them were observed to perform their functions in the slightest, scantiest, and most careless manner possible; or to decry, even with scorn or violence, a popular fervent mode of addressing the conscience and passions of mankind, in behalf of religion and their eternal salvation; or to neglect teaching, and even to hold up in ridicule, those doctrines of a renewal of nature and the operations of a Divine Spirit, and the evangelical plan of salvation for mankind, to which they had formally subscribed in the articles of the church, and which are so exceedingly prominent in the New Testament;—or that they

were generally chargeable with a spirit of arrogance and persecution against conscientious seceders from their communion, of sycophancy toward persons of rank, or of servility to the party in power.—If he had found any such grounds as these for the apprehension of the friends to our church, he would certainly have done well—not to cry out in this frightened and childish manner, that the church will fall,—but to recommend measures of reformation as highly conducive to its respectability and perpetuity. But we trust that, on a careful consideration of the subject, Mr. Thomas's apprehensive mind will become reassured and cheerful; for it may be clearly gathered from his own work, we repeat, even from his own pamphlet—which labours hard to represent the condition of the church of England in the most gloomy light,—that, with some trifling quantity of exception, our church is not beset by any of the ominous circumstances we have here enumerated.

The disordered state of the faculties, which naturally accompanies terror, has caused an extreme confusion in Mr. Thomas's attempts to distinguish the several sorts, or hordes, in the enormous host of dissenters. Goths, Huns, Vandals, are attempted to be separately described and referred to; but the attempted discriminations are quickly confounded and lost under the one general and formidable designation of 'the barbarians.' The Wesleyan Methodists are indeed fearfully conspicuous; (to turn our allusions from profane to sacred history,) they are the Philistines of our pagan invaders. When the other tribes of the enemy are to be separately pointed out, this affrighted herald is utterly puzzled to know whether it is the Amorites, the Hittites, or the Elvites, that he wants to tell of; and is obliged at last to call the whole promiscuous hostile assemblage by the more general denomination of Canaanites. He should not, from the first, have troubled himself about distinctions, which he was so little in the state of mind to be able to describe clearly; why not have contented himself without more ado to use, from first to last, the denomination dissenters, or sectaries?—just as in older times the people used to talk of the 'black-a-moors,' or 'salvages,' without pretending to any knowledge of the distinctions, or respective geographical localities, of the various nations of human wild beasts.

Our author refers us to the destruction of our national church, effected by the dissenters at the time of the 'great rebellion;' and plainly declares there are awful indications of a similar catastrophe threatening our present establishment, and even the state too, from the same kind of men and operations. Now we are surprised he should need to come to us for consolation on this head, when one single sober

reflection would have dissipated all his fears. It is this; the dissenters (we are too much in good humour to contend with him about the propriety of calling them 'rebels'), the dissenters of the seventeenth century, who accomplished this remarkable subversion, notoriously had among them a very large share of talent and learning, but for which their designs would have burst like a bubble, instead of exploding into a revolution; whereas the dissenters of the present day are the most ignorant, silly, and despicable of mankind, according to our author's own testimony,—which we look upon, for the reason already assigned, as of peculiar weight.

We will confess that one fact, which he states, did rather at the first moment 'give us pause,' as appearing to prove there was more reason in his terrors than we had been willing to allow. He deposes in the following words; 'we know that a man, not unfrequently, by going thither,' (to the meeting-house) 'if he do by chance forego the vices of men, adopts those of devils.' p. 82. We are very sorry to learn this fact; from any little acquaintance we have with the dissenters, we should not have imagined it; and we must own such a phænomenon would seem to portend no good to our national establishment. There is indeed something that might be cavilled at in the terms of the deposition; but the plain fair construction is, that often, by going to the meeting-house, men are converted into real veritable devils, retaining indeed the human flesh and shape. The fact, we fear, since it is so attested, must not be denied; but we think we can again suggest to the reverend gentleman a consideration of very consolatory efficacy. He will recollect it is said, that 'if Satan be divided against himself,' his cause will come to nothing; the position involving, of course, the whole tribe of infernals, whether inhabiting human forms or subtler vehicles. Now it is obvious to say, that the incarnate demons in question *are* divided one against another; there are trinitarians against unitarians, Arminians against Calvinists; there are independents, methodists, baptists, and many other sorts, and some of the sorts differing from some of the rest far more than from the established church:—we surely need not draw the inference for the learned gentleman. But even if all this were too little to allay his fears, and if he were desperately convinced that, in spite of all these divisions among them, there is still one main purpose, in which

devil with devil damn'd

Firm concord holds,

he has after all the final consolation of an assurance, in favour of the true church, (and it is impossible he can have

any doubt *which* is the true one) that the gates of hell (i. e. the meeting-house ?) shall not prevail against it.

The courage of the clergy of former times rises exceedingly in our estimation, by contrast with the panic and the mean cowardly purpose of our reverend author. In those better times, when any thing demoniac presumed to infest and alarm any place, the sacerdotal class disdained to think of calling in any secular aid against the Satanic visitation ; but promptly addressed themselves, in their own spiritual capacity alone, to the work of combat or exorcism. No such holy daring for our rector. He confesses, and indeed loudly proclaims, that he and his brethren are totally inadequate to cope with the legion. It is of no avail, he says, for them to write, and preach, and pray, and live like demigods ; the people crowd, and, as he predicts, will crowd, to the conventicle still ; and therefore he earnestly tries throughout this performance, by a mixture of rebukes and cajolery, compliments and menaces, wailing and boasting, to stimulate the government to interfere with the high hand of authority to stop the progress, and crush the privileges, of the dissenters. This is his chief or sole aim ; and, in prosecuting it, he has judged it worthy of him to employ every sort of calumny and abuse, of which the dreaded and hated class in question have at any time been the objects. Especially, they are all incorrigible enemies to the state, and many of them are actually conspiring its overthrow : even the Wesleyan Methodists, it seems, are not a *religious* confederacy, but a *political* one. pp. 110, 112.

We shall do no more than quote a few short passages, which will give the essential spirit of the performance.

‘ — nor will I quarrel with any man’s judgment, when deciding on questions within its province : but I will protest against the stupendous absurdity of elevating conceit into infallibility ; of making the private judgment of any individual his own justification for renouncing the ordinances of God and man.’ p. 12.

‘ Is not that an invaluable right which either pleasure or pain, or vice, or even petulance, can command to reconcile all contradictions ? a right which can assimilate all discordances, and justify alike piety and blasphemy, conformity and schism, loyalty and rebellion !!’ p. 13.

‘ By allowing to every man the privilege of thinking and of acting as he pleases, with regard to religious concerns, the distinctions between law and disorder have been nearly obliterated from the common mind.’ p. 36.

‘ I appeal to all the resident parish priests in the kingdom,—whether every ignorant or fanatical seceder do not justify his revolt from the church, by asserting the right of *his* private judgment ?’ p. 17.

‘ Is not the latitude in which private judgment is now claimed, and allowed, a strong symptom that the “ religion of this state is falling into contempt ?”’ p. 18.

‘Although there is not now, among the economists of this nation, the power to degrade the clergy into dependent mercenaries, their zeal is equally hearty in the cause; and when that zeal is inflamed by the pious suggestions of the tabernacle and the meeting-house, and bursts forth in the same form, with the same fury, against the same objects, contemptible as the talents of the confederacy are, their numbers, their impudence, their rancour, and their perseverance, are formidable enough to demand vigilance and activity, not only from the clergy, but from every friend to sound religion and order.’ p. 50.

‘The abilities and the virtues of the clergy were not, on another occasion, sufficient to prevent the total subversion of the establishment, by the very same means as threaten it at this hour; we have seen, and we have felt, the elements of the old storm regathering around us; we forebode a second wreck,—and nothing is done.’ p. 21.

‘It has been observed of us by foreigners that, though our civil constitution is so incorporated with the church, that they cannot be separated without the destruction of both, in this particular we desert common sense, by conniving at every infraction on its rites, its ordinances, and its ministers; and that, instead of asserting the priority and the obedience which a lawful establishment ought to enforce, we grant almost unconditional licence to every innovation in religion.’ p. 40.

‘There is not one friend to the church, who can contemplate the preparations, now combining against her in so many quarters, without wishing for measures, very different indeed from any that have hitherto been adopted, for her protection and preservation.’ p. 32.

‘We wish that they who give the advice of Gamaliel, would be pleased to say how long it ought to be pursued; for obvious it is, that if the disorderly practices which corrupt the moral honesty, and pervert the religious principles, of the common people, while they weaken their loyalty, be still encouraged by connivance, the evil must, in the course of some years, be past all power of remedy.’ p. 109.

‘As to any *decisive measures*, by which the establishment may be strengthened, and continue in strength, whatever to that effect may have been devised, most certainly nothing has been done.’ p. 44.

‘I am convinced that if ministers and parliaments had fairly heard, and not repelled, the suggestions and the arguments of many of the reverend bishops and the clergy; and if the clamours for religious liberty had not drowned all sense of religious order and moral decency, the confusions, and the discontents, and the religious madness, that disgrace these times, would never have increased to such an extent as to endanger, as they have more than once, the constitution in state and church.’ p. 39.

‘The argument is shifted from the power which *can* suppress, to the example and precepts which *might* reclaim.’ p. 112.

‘My object is, not to dictate what ought to be done, but to hint to others the necessity of doing it. My wish is, to prevail on those to think and act, whose thinking and acting may be effectual.’ p. 115.

Lest any of our readers, after looking over these passages, should be tempted to think meanly of our discernment, when

they see us ascribing to terror such wishes and proposals, as they will without hesitation attribute to a malicious and detestable bigotry; and should suspect us of adopting this palliating explanation from an undue partiality to a clergyman of the establishment,—we beg them to recollect the old observation, that cowardice naturally leads to cruelty, and to give us some little credit for a candour, in which we probably stand unrivalled.

Those readers who may think us a great deal too mild, will be highly gratified to witness the more adequate castigation bestowed on our Rector by the anonymous Layman. He does, to be sure, lay it on with a sinewy arm, and a hard heart. It is such a piece of discipline, as the galled smarting subject of it did not at all anticipate, in his lofty contempt of the abilities of all dissentients from the established church. And, to confess the truth, neither did *we* anticipate any such thing; for whatever may be our opinion of the intellectual faculties of those dissentients (and we would not use disparaging expressions unless the occasion absolutely compels us), we think they have of late years borne those faculties very meekly, and have practised toward the establishment and its clergy a most exemplary and obsequious deference. We have no doubt the Layman's sense of this merit, on the part of his friends, with the surprise of finding it in the present instance so ill requited, may have contributed to call forth the severity,—(we might be deemed not quite impartial, if we were to call it asperity) which often prevails in his pages.

It would be unjust to the Layman to deny that he is an acute and spirited writer, well read in the divines and the history of our church, and the political history of our country; indeed furnished with almost every kind of requisite knowledge for making him a dangerous enemy. It is but justice to say that he does not, like some advocates of a party, abandon all equitable discrimination in his references to the party that he opposes; he evinces the utmost veneration for many of the illustrious prelates and writers of our church, whom Mr. Thomas had cited as its defenders; but it is to be acknowledged that the Layman's greater familiarity with their works is very unfortunate for our Rector, as it has produced from them a number of quotations of a more mortifying quality, as bearing on the dispositions and views of the Rector, than any thing the most malicious non-conformist could have invented.

The Layman will not attribute it to a spirit of prejudice, that we shorten our observations on his performance. With his zeal for religious liberty we fully accord; we highly

approve the exhortations which in some places he urges on the English clergy; we cannot deny the correctness and force of many of his observations on the *corruptions* of the best religious establishments; and our plan forbids us to enter into any controversy with him on the wisdom and utility of religious establishments in general.

As to Mr. Thomas, it is probable he has a hundred times recollected it as an unfortunate day, on which he exposed himself to the public, and to this acute and satirical assailant.

Art. X. *Thoughts on Prophecy, particularly as connected with the present Times*; supported by History. By G. R. Hioan. 8vo. pp. 294. Price 6s. Longman and Co. 1808.

FOR a person to write correctly on the prophecies, it is necessary that he should be well read in history, that he should be a judicious politician, a tolerable linguist, and a sound divine; but as these qualifications rarely meet in one person, it is no wonder that we have so few works on this subject that obtain or deserve general approbation. There are several errors very prevalent among writers on the prophecies, which lead them to a variety of false conclusions. By some authors, persons and facts are made of more importance than principles: but to us nothing is more evident, than that the prophecies are much less concerned with facts which only benefit or injure a few individuals, than with principles that may extend through an empire and influence for ages. Others, who nevertheless consider principles as the prominent objects of prophecy, represent them in the abstract, or as the opinions of a sect; whereas the prophets only notice them as they are blended with intolerance, and are forced on men's consciences by penal sanctions. Mahometanism, Popery, Socinianism, and Infidelity, however opposed by the doctrines and spirit of the Scriptures, appear to be no otherwise the distinct objects of prophecy, than as they are combined with civil codes and armed with power. By others, the prophecies are considered too much in the light of an anticipated history of worldly politics; whereas their principal design is to give a previous description of the state of the church. The prophets no otherwise concern themselves with who conquers, or who reigns, or by what means this is effected, than as these events are injurious or conducive to the reign of the Messiah and the interest of his people. Hence it is that Europe, with its one hundred and fifty millions of inhabitants, is almost the only scene of prophecy; while the vast empire of China, and other extensive regions, containing more than five hundred millions of human beings, are no otherwise noticed than as

the nations of the heathen, which are to be given to Christ for his inheritance. These have been for ages the scenes of wars and revolutions, as great as any in Europe; but as they had no respect to the kingdom of Christ, they are no more the subject of the prophetic writings, than the variations of our atmosphere. But a fault still more prevalent is, the construction of these writings in a sense too literal and minute, and the undue application of them to the time in which the authors live.

We sometimes fear, however, that while many persons, merely from ignorance, write on prophecy in a manner calculated to bring it into discredit, there are others who write with that express design, and who labour to shew how many absurdities they can make it appear to justify. We will not bring this charge against Mr. H., though it would be difficult to find conceits more unsubstantial and extravagant than many of the notions in his book. After several ingenious, and a few judicious observations on prophecy in general, he makes it the principal design of his work to prove that a great part of the prophecies of Daniel, Paul, and John, was intended to predict the reign of Bonaparte. He was typified by Antiochus Epiphanes; he is the person meant by the man of sin and of perdition; he was intended by the tyrannical king of Daniel; and Russia, according to our author, is the king of the *south*. These two kings were to speak lies at one table, were to have it in their hearts to do mischief, and were to enter into secret engagements to accomplish their wicked purposes. Mr. H. thinks this was fulfilled when Alexander and Napoleon met in the river Niemen, and confirmed by the treaty of Tilsit. We wish this had been the first time that two emperors had found it in their hearts to do mischief, to tell lies, and to deceive each other. But what our author principally wishes to prove is, that Bonaparte is the second beast mentioned in the 13th chapter of the Revelation, who was to exercise all the power of the first beast, to profess to work miracles, to make an image to the former beast, and to cause that none should buy or sell but such as had the mark of the beast. As a confirmation, he detects in the name of this extraordinary person the famous number of the beast, 666; and this he effects with the help of a few trifling alterations, such as omitting a letter, changing one vowel for another, and doubling a consonant, so as to make up the word *Βονεπαρτη*. It grieves us much to be under the necessity of reminding Mr. H. that his very laudable efforts are entirely in vain: for after all, Bonaparte is only part of the dreaded name, and Napoleon is indeed the most important part, as it is this by which the

individual is distinguished from the family, and by which he is officially described in all public acts. The opinions of Mr. H., and those of several other writers on the same subject, appear to us extremely ill-supported. The second beast is synchronous with the first, his duration must therefore be 1260 years, and he is to exercise all the power of the first beast: but before this can apply to the French monarch, he must have the dominion of the seas, and Great Britain and her dependancies must be brought under his controul. Some gloomy imaginations may perhaps have looked forward to such an event; which appears to us, on every account, highly improbable. But it is needless to urge this objection, as there are so many descriptions given of Daniel's king, of the man of sin, and the second beast, that can by no mode of reasoning be applied to Bonaparte; and as there are so many parts of his conduct in direct opposition to the character of antichrist. We do not wonder at the total disregard evinced by this writer for most of the principal rules of interpreting prophecy, considering how wild a scheme he had been induced to adopt and recommend; this was naturally to be expected. But we are surprised, we own, and not a little concerned, that a person, who is capable of expressing himself in so respectable a style, should have been first the dupe and then the advocate of these strange and useless reveries.

Art. XI. *Poems*, containing Dramatic Sketches of Northern Mythology, &c. By Frank Sayers, M. D. 8vo. pp. 294. price 6s. boards Cadell and Co.

THESE Poems are correct and elegant, such as a mind produces which is formed by nature to feel the beauties of polite literature, and improved by studying the best masters. We do not remember ever to have seen, in the same space, a greater variety of composition. Some authors are distinguished for the quantity of their writings, as Lucilius, who wrote two hundred lines an hour. Some are conspicuous for the solid and intrinsic excellence of their verses, as Euripides, who consoled himself for writing slowly, with the persuasion that his productions would live for ever. Dr. S. seems desirous of being distinguished for the versatility of his powers. This small volume contains poems in three languages; Greek, Latin, and English: composed in almost every style, epic, dramatic, elegiac, burlesque, lyric, amatory, epigrammatic. Here are originals, imitations, and translations; and of the latter some are free and others close. Here are entire pieces and fragments. In short, the volume reminds us of the portfolio of a man who loves to range through the flowery fields

elegant literature, and who reads good compositions with so much approbation and delight, that he cannot resist the desire to attempt producing something similar. When such a man reads the inspirations of Milton, he closes the book with a determination to construct an epic poem, and waits for a leisure day to begin choosing his subject, and forming his plan. If chance or deliberation direct his attention to the pages of Shakespeare an embryo tragedy begins to grow up in his mind. If the Satires of Juvenal, or Horace, or Dryden should fall in his way, he looks abroad among his acquaintance or enemies for some features of character, which he may caricature or reprobate with poetical severity. If the Sonnets of Petrarch happen to excite his compassion, he must have some beautified object, his soul's idol, whose charms he may adore, whose absence he may mourn, or whose death may reduce him to misery and despair. These effusions of a muse frequently, rather than a genius, (for every writer of poetry has his muse) accumulate in the course of years, and the author is emboldened by the praise of friends, or won over by their exhortations, to present his compositions to the public. We have often found it necessary in the discharge of our office, as promulgators of the laws of criticism, to announce the following rule: that writings are not certain of pleasing in print because they please in manuscript. But as we have been hitherto but little regarded by authors, we will address ourselves to their panegyrists, beseeching them to be careful how they urge a poetical friend to expose himself to the just condemnation of critics, and the malice of an ill-natured world. The poems before us would have given considerable amusement, if they had been put into our hands by one of our literary acquaintance, with the intimation that he should never make them public. But whether there be any thing in letter-press which excites high expectation, and prepares the way for disappointment; or whether a writer seems to set up as a candidate for immortality, and to challenge a high degree of praise when he appears in print; or, lastly, whether we have certain peculiarly high notions of the excellence which a book ought to possess which offers to instruct or amuse the public, certain it is that we cannot bestow on these poems our high commendation.

The principal part of the work is the Sketches of Northern Mythology, in which the author designs to convey an idea of the Gothic, and *Celtic* (meaning the Iberian) superstitions. The former superstition is exhibited in a Masque, a Tragedy, and a Monodrama; the latter in a Tragedy. But as these subjects have been much studied and illustrated since the time when Dr. S. first appeared before the public, we shall not enter into

a minute examination of his work. Indeed we do not think his talents, though respectable, are suited to this species of composition. His thoughts are not sufficiently sublime, nor his feelings sufficiently strong, to reveal a scene of gloomy horror in which gods are the persons of the drama. It requires the genius of a Milton to represent a fallen deity in hell.

The other compositions, in this volume, are too numerous and miscellaneous, for us even to enumerate them. There is a pleasing ode to Night, a dull translation of the Cyclops of Euripides, a successful burlesque of the Homeric style in a story of Jack the Giant-killer, some neat Sonnets, a few elegant translations of Greek Epigrams, besides other pieces of various style and merit. The powers of Dr. S. appear much better calculated for the lighter and more elegant kinds of composition—the *Poeticæ Nugæ*, as he properly termed a former Collection of his Poems,—than for the feeling of Tragedy, or the grandeur of the Epic.

An extract from the imitation of Homer will not fail to amuse our classical readers ;

‘ To whom the giant-killing Jack replied ;
 “ Guest, thou hast spoken right ; but ere I enter
 Thy ship of heart-of-oak, well-built, swift-sailing,
 First let us sup, for so my heart inclines me ;
 Then let us go to bed ; and when the morn,
 With rosy fingers, opes the gates of heaven,
 We’ll spread our sails, and cross the barren ocean.”
 He said ; and lo ! a blue-arm’d, red-fac’d maid,
 With apron white, brings in a fresh-wash’d cloth
 Of hempen thread well twisted, wove long since
 By a skilful weaver ; this she swift unfolds,
 And on the table, form’d of close-knit oak,
 She jerking spreads ; then seeks the knives and forks
 And clattering plates, and from the cool brick’d pantry
 She bears cold pork, which Jack had left at dinner,
 And places it before them ; quick she brings,
 Well fill’d with dark-brown beer, a wooden can
 Of curious workmanship, the which to Jack
 His friend Tom Thumb had given, and the which
 Was given to Thumb by Hickatrif divine,
 And Hickatrif had stolen it from the castle
 Of mighty Ogre, whom he boldly slew
 In dreadful fight, thwacking with knotty staff.
 Supper serv’d up, Jack smiling thus began ;
 “ Cheer up, my friend, although thou’rt griev’d in mind,
 Because thy daughter in the giant’s cave
 Lies bound in ropen bonds ; I’ll set her free ;
 But now attend, and treasure in thy mind
 What I shall say ; when heart-corroding cares,
 And bitter groans, assail thy labouring breast,

Then eat and drink, for I do nothing know
 That sooner drives those heart-corroding cares
 And bitter groans away, than joyous feasting."
 To whom the white-hair'd traveller replied ;
 " O giant-killing Jack, thou speak'st most shrewdly :
 Although with keenest grief my mind is stor'd,
 Yet will I joy a-while in thy repast."—
 He said—and Jack did separate with ease
 Two ribs of white-tooth'd hog, and to his guest
 Gave them ; the old man eats, and from the can
 Draws frequent draughts, and soon his soul is gladden'd.
 When their dear hearts were satisfied with food,
 The giant-killing Jack again bespake him :
 " O guest, before we sleep, I'll give to thee
 A keep-sake, and do thou return the like.
 Take this tobacco-pouch ; 'tis made of skin
 Of mountain-deer, that on the windy top
 Of Cheviot play'd ;" &c. &c. pp. 277—279.

Another specimen of the Doctor's humour may afford a good hint to any unfortunate person who may be looking out for a convenient precipice or pond: it is intitled 'the Despairing Lover.'

" Say, Delia, since that iron heart
 Forbids me more to woo,
 What deed, to cure the rankling smart,
 Should scorn'd lovers do?
 I'll do—what desperate act will move
 That stubborn bosom most?
 I'll do—ah ! grant me power, O ! Love,
 To execute the boast !
 I'll do—then drop one willing tear,
 Nor cast cold looks about you ;
 Yes—I'm resolv'd—too cruel fair,
 I'll do—I'll do without you." pp. 294.

We close our remarks with a translation of a Greek epigram, 'on a swallow bearing a grasshopper to her young.'

" Ah, Attic maid, who from the fragrant flower
 Drink'st honied juice ! - ah, minstrel ! dost thou bear,
 To feast the callow younglings of thy bower,
 The brisk and gaily chirping grasshopper ?
 What ? shall the songster seize a vocal prey ?
 The winged seek the winged for her food ?
 The stranger snatch her fellow-guest away ?
 The child of summer tear the summer-brood ?
 Do'st thou not drop him ?—O, 'tis cruel, base,
 When poets suffer by the poet race." pp. 228.

Art. XII. *Practical and Familiar Sermons*, designed for parochial and domestic Instruction. By the Rev. Edward Cooper, Rector of Ham-stall Ridware, in the County of Stafford, Chaplain to the Right Hon. the Earl of Courtown, and late Fellow of All Souls College, Oxford. 12mo. pp. 330. Price 5s Cadell and Davies. 1809.

WITHOUT controverting the propriety of the ordinary classification of sermons into doctrinal and practical, we must contend that every discourse which conducts us as disciples to the divine footstool, which charges us to bow our understandings before infinite wisdom, to pay humble deference to the supreme authority, and to seek the divine favour as the chief good, is practical; for it not only calls us to the highest exercise of obedience to the moral governor, by sacrificing even the pride of intellect to the Supreme Mind, but also induces a habit of conformity to the divine dictates, in which consists the essence of obedience. What then shall we think of those who, while they indulge a lawless arrogance of reasoning, determined to think as they please, in defiance of him who has taught them to think as they ought, study to hide their rebellion against the Source of wisdom under the mask of dislike to speculation, and preference of practical to dogmatic theology? Are they not imitating the Hebrew impostor, in an awkward pretence to maternal fondness for an object, to whose heart they can direct the sword with the utmost complacency, while the true mother yearns to preserve the vital principle, even at the hazard of being robbed of her just right and credit by a cruel stranger?

While our reflections take this turn, Mr. C.'s sermons appear well deserving of their title: they are essentially practical, for they inculcate the most exalted, because the most difficult and comprehensive of all duties, implicit surrender of our intellectual and moral powers to the absolute controul of the supreme legislative Intelligence; nor have we the shade of a doubt, that those who yield to the momentum which these discourses furnish, will by superior moral conduct "adorn the doctrine of God our Saviour in all things." But when we consider that the public will naturally and justly expect to find, in a volume of practical sermons, specific instructions for the various duties of life, and exhortations to all the personal domestic and social virtues, we feel compelled by duty to warn our readers that they will not find these sermons practical, but didactic. We should, indeed, feel no hesitation to assert, that the general strain of evangelical preaching has insensibly fallen below the true scriptural standard,—not by excessive attention to theological truth, for that we deem scarcely possible,—but

by a general vague recommendation of practical religion, to the neglect of that minute, explicit, and authoritative exhortation to every grace and every duty, of which the scriptures afford us an example worthy of their author, and without which the exacter beauties of Christian conduct cannot justly be expected. For what will it avail to plead that it is of the essence of just sentiments to produce good morals? Do they produce this effect by miracle, or by mystic spell, or by furnishing the most energetic motives to every Christian temper and duty? If evangelical doctrines operate in the latter way, should not these motives, like all other means, be actively employed in order to produce their effects? The inspired teachers of Christianity, in their epistles to the churches, have exemplified the proper application of revealed truths to practical uses, when, commencing as if with the elevated tones of deity uttering the oracles of truth and grace from between the cherubim from off the propitiatory, they advance, at the close of their letters, to a minute lecture on the tempers and duties of husbands and wives, parents, and children, rich and poor, freemen and slaves. While in this respect the volume before us certainly does not accord with the title of *Practical Sermons*, it well fulfils the promise of familiar discourses adapted to domestic and parochial instruction.

Lamenting that there has been no adequate supply of sermons for the illiterate, our very estimable author has attempted in this volume to make good the deficiency. His style is sufficiently plain and perspicuous for his design; while those, who have read his former volumes, will justly presume that his language is too pure to offend the cultivated mind, and that his sentiments are too correct and scriptural to leave room for any qualifying animadversion. The design of the volume would scarcely admit of its furnishing brilliant passages to adorn our pages; but the reader may form his own expectations from the following extract.

‘God claims your service on the ground, not only of what he *can do*, but of what he *has done* for you. In this respect, his claim to your obedience is still more clear and strong. By every tie of gratitude, you are bound to serve God. He made you what you are. Your body is the work of his hands. He breathed into you the breath of life. He gave to you an immortal soul. He has preserved you ever since you were born. The food, by which you have been supported; the raiment, by which you have been clothed; the friends who have assisted you; the health which you have enjoyed, have been all his gifts. They have been mercies daily, and hourly bestowed on you. Surely you are powerfully called on to devote to the service of God all those faculties of soul and body, which, in fact, are not your own, but his. There are, however, other, and still higher grounds, on which he claims your services.

He has not only created, not only preserved you; but he has also *redeemed* you. Who can conceive how vast a mercy is expressed by the word Redemption! Call to mind your state as sinners; the guilt and misery which you have brought upon yourselves. Recollect, that in this wretched state God looks on you with pity, and wishes not your death: that "for the great love wherewith he loveth you," he has planned a way for your salvation. To this end, he has not withheld from you his Son, his only Son, but has given him up for you, has given him up to death, even the death of the cross; that thus by the ransom of his blood, he might redeem you from eternal misery, and open to you the kingdom of heaven. Nay, that nothing might be wanting to complete your salvation, or to shew forth the riches of his grace, to the unspeakable gift of his Son, he has added also the gift of his Spirit, to dwell in you, to be your Sanctifier, your Comforter, and your never-failing Friend. Hath God done all this for you, and does he not justly claim your services? Is it not the most base ingratitute to refuse to serve Him, who has thus bought you with his own blood, who has ransomed you at such a price? What claim can the world have on you equal to such a claim as this? What has Mammon done to deserve your services? Instead of furthering your happiness, it has only brought on you trouble and sorrow, sin and shame. Instead of doing any thing to save you from perishing, it has done all in its power to ruin and destroy your soul. Far, therefore, from being entitled to your favour, it deserves your just abhorrence.—"Chuse you then this day, whom ye will serve." Life and death are set before you. May God give you grace to choose that better part, which shall never be taken away from you! May every one of you be enabled from the heart to say, 'As for me, I will serve the Lord!' pp. 44—46.

As it is one of the advantages of a well educated preacher, like Mr. C. to be secure from the hazard of employing texts of scripture, according to the mere sound of the English words, or after an erroneous translation, in order to prove what the original text or the scope of the passage never intended; we recommend Mr. C. to review the original Greek and the connection of Heb. ii. 9. convinced that he would not then employ it as he has done at page 154.

Art. XIII. *The Edinburgh Medical and Physical Dictionary*, containing an Explanation of the terms of Art in Anatomy, Physiology, Pathology, Therapeutics, Surgery, Midwifery, Pharmacy, Materia Medica, Botany, Chemistry, Natural History, &c. as employed in the present improved State of Medical Science; and also a copious Account of Diseases, and their Treatment, agreeably to the Doctrines of Cullen, Monro, Hunter, Fordyce, Gregory, Denham, Saunders, Home, and other modern Teachers in Edinburgh and London. To which is added, a copious Glossary of obsolete Terms, calculated to assist those who have Occasion to refer to the Writings of the Ancients. By Robert Morris, M. D. James Kendrick, Surgeon, F. L. S. and others. 2 vols. 4to. pp. 1600, with 54 plates. price 4l. 4s. bds. Edinburgh, Bell and Bradfute; Ostell, 1808.

NO science perhaps more urgently demands of its votaries a steady perseverance in a regular course of study, than

Medicine. It is too well known, however, that there are persons, who, with little previous education, with only the information gained behind an apothecary's counter, and relying on the aid of a Medical Dictionary, are bold enough to take upon themselves the professional care of a populous neighbourhood. Their conscience is satisfied with a reference, in all doubtful and alarming cases, to a work which they suppose to contain the whole of the medical science, and which they regard as an oracle which cannot mislead; never considering, and perhaps too ignorant to understand, that such temerity is not less absurd and atrocious, than that of a person unacquainted with nautical affairs, who should undertake the management of a vessel, with no other information than what might accidentally be obtained, in the moment of disaster, by consulting a treatise on navigation.

A work of this kind, however, when examined in the hour of leisure or study, by those whose minds are already stored with medical knowledge, either for the purpose of refreshing their memory, of comparing different opinions, or of ascertaining precisely the meaning of various terms of art, cannot fail to prove highly beneficial. To the navy or army surgeon, and indeed to all those whose medical library is too much circumscribed, such a work of this kind, if ably executed, will be found a most valuable companion.

The performance now under review claims a respectful notice for the wide field over which it expatiates. Not only Anatomy, Physiology, Surgery, Medicine, and the other sciences immediately belonging to the healing art, form a part of this work; but many important articles are furnished by Chemistry, Botany, and the other auxiliary sciences. Several pieces of medical biography are also introduced; chiefly relating, however, to ancient writers, whose doctrines, now less useful than curious, are here preserved for the purpose of comparison with the more rational opinions which have succeeded them.

The definitions, as well as the histories, of diseases, and the directions for treating them, are in general those of the Cullenian school: but in several instances, where the disease has been investigated with peculiar attention by any particular writer, his observations and opinions have been very properly introduced. Thus, on diseases of the liver, the work of Dr. Saunders is referred to. On Ascites, the observations of Dr. Millman are fairly detailed. Observations on the teeth and dentition are very advantageously adopted from the works of Mr. John Hunter; and the remarks on inflammation and its various *sequelæ* are freely introduced from the same author. Several good articles are furnished by the excellent treatise

on Midwifery by Dr. Denman. A concise and fair account, as well as a candid examination, is given of the Brunonian system; the solidity of several of its principles being admitted, while the difficulty of its application in all diseases is demonstrated.

The chief defect in this work is a want of originality. It is true that, in a dictionary of any particular science, little is expected beyond an accurate explanation of the several terms, and a faithful report of the latest discoveries in that science, arranged under the appropriate heads. To do this in a proper manner requires, however, no small skill; since it is not sufficient that the matter is obtained from the best authorities, unless it have also undergone a skilful arrangement and compression. But this is rarely accomplished in the work before us; instead of brief and comprehensive reports from various authorities, long unvaried extracts are introduced from some particular writers with such frequency, as to give it too much the appearance of a dictionary of quotations. It is but fair to say, however, that the different articles are in general properly selected, and that the work is on the whole calculated to answer its purpose to the profession. The plates are sufficiently numerous, and are respectably engraved.

Art. XIV. *An Exposition of the Historical Books of the New Testament; with Reflections subjoined to each Section.* By the late Rev. Timothy Kenrick. With Memoirs of the Author. 3 vols. price 2l. 2s. p. 1600. Longman and Co.

FROM the biographical sketch which is prefixed to these bulky volumes, we learn that Mr. K. was born in Denbighshire, Jan. 26, 1759, and received a classical education in a private school at Wrexham. Discovering a predilection for the office of the Christian ministry among the dissenters, he was in his sixteenth year sent to the academy at Daventry, then under the care of Dr. Ashworth, and afterwards of Mr. Robins. He there pursued his studies with exemplary diligence; so that, before he had completed his course, was chosen assistant tutor to Mr. Robins, and afterwards sustained the same office under his successor Mr. Belsham.

On the resignation of the venerable Micajah Towgood, in 1782, Mr. K. was invited to succeed him in the pastorate of a dissenting society at Exeter: he accepted the charge, but was not ordained till the year 1785. In addition to the pastoral office, he undertook, in 1799, the work of a tutor; and instituted a small seminary, principally with the view of providing a succession of dissenting ministers. In these employments he persevered with unremitting ardour till his death.

In the summer of 1804, having paid a visit to his friends in

Denbighshire, he returned from a short excursion to Chester and Liverpool, on the 22d of August, to Wrexham. Walking out in the evening to the fields which surround the town, he was observed suddenly to fall: medical aid was instantly procured, but with no avail. It was supposed to have been an apoplectic seizure, that in the midst of health and vigour put a period to his laborious life.

Mr. Kenrick's religious sentiments in the earlier part of life are thus described by his biographer.

'Some of the first religious impressions on the mind of Mr. Kenrick were accompanied by his admission of the tenets inculcated in the Assembly's Catechism: for although it does not appear that this celebrated formula of belief was put into his hands, yet he had acquired from other quarters its unscriptural views of the divine character and government. One of his favourite books in early life was Dr. Doddridge's "*Rise and Progress of Religion in the Soul*." This treatise, with many claims on approbation, justly incurs the accusation of describing religious excellence as a certain train and state of the affections, rather than as a principle and habit. So powerful was its influence on Mr. Kenrick, that agreeably to a direction and a form contained in it, he drew up and subscribed a solemn act of self-dedication to a holy life. But while he gave this proof of the devout and serious temper by which he was always characterized, his feelings were overcast by a bordering on that despair which Dr. Priestley likewise, as we learn from his memoirs, experienced in his youth, and which proceeded from the same, or nearly the same cause. It was then the practice of Mr. Kenrick to regard God as the arbitrary sovereign of the human race, and not as their gracious Father: he was then perplexed as to the proper object of his worship, and had a constant fear of incurring the displeasure of one of the three persons in the trinity by presenting his addresses to another of them. At a subsequent period, he frequently contrasted with gratitude the doubts and the despondency of his former days, with the serenity and joy arising from his belief in the pure religion of the Gospel.'

For a person, who held such unscriptural notions, to renounce them, and adopt those of Socinianism, was scarcely to be regarded as a change for the worse. It is surely unnecessary to observe, that they receive no countenance either from the writings, or the example, of Dr. Doddridge, or of any other eminent person, whose memory is revered by the Christian church in general: and if Mr. K. or his biographer intended to represent them as forming an essential part or consequence of that orthodox faith, which the vast majority of Christians in all ages have maintained, and which he thought fit to abandon for Dr. Priestley's new and improved religion, we must view it as grossly dishonourable, if not to their integrity, at least to their understanding.

From the time of Mr. K.'s removal to Exeter, his Rosinante carried him with accelerated speed, till he had reached the utmost bounds of the Socinian region, and was close to the low

wall which separates it from the wilds of Infidelity. With Dr. Priestley, his adventurous leader, he thought that at death he should take 'a long nap', till the morning of the resurrection, and for perhaps some thousand years have no more existence than his grandmother's cat. Of what choice materials, what finer clay, must the soul of Mr. Kenrick or his biographer be made, (for that it is composed of clay is well known to 'rational' Christians), so as to be filled, by such an opinion as this, 'with serenity and joy!' There is nothing in evangelical religion rightly understood, which will envelope the soul in so deep a gloom: we say, rightly understood: for, whether it be owing to wilful misrepresentation or ignorance, the fact certainly is, that scarcely in twenty years do we meet with one Socinian writer who fairly states its doctrines, or appears to understand them.

Exposition of the sacred Scriptures formed part of Mr. K.'s professional services at Exeter: and the proverb *Tam pastor quam ovis* was again verified; for his hearers were so much pleased with his expository labours, that they sent a respectful request to his widow to allow them to be published at their expence; and likewise two volumes of his sermons, which we have already noticed according to their deserts. (Vol. II. p. 457.)

Each discourse in the three volumes contains an illustration of ten or twelve verses, with a few reflections at the close. A specimen or two will give a sufficient idea of the book.

'Matthew xx. 28. *Even as the son of man came to give his life a ransom for many.*

'To this purpose I devote my time and attention, while I live, and for promoting the same grand and useful design I shall also die, laying down my life as a ransom or deliverance, i. e. the means of deliverance for many: for my death, by affording a clear proof of my divine mission, and preparing the way for my resurrection from the dead, and ascension into heaven, will furnish men with the most powerful means for delivering them from subjection to sin, now, and from the fatal consequences of it in another world.

'Matthew xxviii. 19. *Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.*

'That is, baptize them, upon the profession of that religion which came from the Father as its author, which was communicated to the world by Jesus Christ, and confirmed by the miraculous gifts of the holy spirit: by this commission the Apostles were authorized to admit proselytes from all nations, from Gentiles as well as Jews.

'Luke xxiii. 43. *And Jesus said unto him, verily I say unto thee, to-day shalt thou be with me in paradise.*

'In answer to the request of the penitent malefactor, Christ promises that he should be in the same state with himself on that day. In order, therefore, to determine where this man was to be, we have only to consider

where Christ was. Now it is evident from the history that Christ died on that day, and was laid in the grave: yet he lay there under the smiles of heaven, and with the certainty of a resurrection. The meaning of Christ then, as illustrated by fact, could be no more than that he should go to the state of the righteous dead; to pious men of former ages, where he should lie in the hope of a resurrection. Agreeably to this notion it has been observed, that according to the opinion of the Jews, paradise was that part of the habitation of the dead which was assigned to righteous and good men. This Jesus might well promise to him, because he discerned in him some promising dispositions, and was convinced, from what he now observed, and from the miraculous knowledge which he had of his character, that the conduct for which he was suffering was to be ascribed rather to the erroneasness of his principles than to the depravity of his heart.

‘ John iii. 3. *Except a man be born again, he cannot see the kingdom of God.*

‘ Except a man part with his errors and prejudices, particularly that error which leads so many of the Jews to suppose that the kingdom is to be of a temporal nature, he is not qualified to become my disciple: to see the kingdom of God, is the same thing as being admitted into it.’

From these examples it will be seen, that this is a Socinian commentary written by a sensible and well-informed man, the necessities of whose creed, however, suggest such laws of interpretation as, if applied to the classics, would render them utterly unintelligible. The examples surely require no other remark, than that if such principles be the real doctrines of the Bible, it is the most obscure and ill-contrived book in the world; it is calculated to convey, in almost every page, erroneous notions, and has in fact conveyed them wherever it has been read; it must therefore forfeit all claims to divine origin, and be considered as the disgrace even of human literature.

We should add, that the work is destitute of any merits that could render it serviceable to those who are satisfied with the plain meaning of Scripture, and have no wish to see it perverted into some kind of conformity with the Socinian creed.

Art. XV. *Twenty Short Discourses, adapted to Village Worship, or the Devotions of the Family.* Vol. III. Published from the MSS. of the late Rev. B. Beddome, A. M. 12mo. pp. 182. price 2s. 8vo. fine 3s. Burditt, Button, Williams and Co. 1803.

HAVING expressed at some length our high approbation of the second volume of these discourses, (Vol. III. p. 331.) we deem it scarcely necessary to say more, in announcing the third, than that it is in no respect inferior to the two which are already in circulation. Like them it displays an admirable combination of various excellences; uniting the practical application of genuine scriptural doctrine which prevailed among our reformers in the sixteenth century, and the preci-

sion, point, and method of the seventeenth, with much of the purity and elegance of the eighteenth. We could give instances in which the several qualities are very conspicuous, but must admit only one, which strongly reminds us of the Fathers of the English Church. It occurs in Sermon X. 'on the Connection between Faith and Works;' James ii. 18. *Shew me thy faith without thy works, and I will shew thee my faith by my works.* The preacher considers the text as a 'beautiful sarcasm' which 'gives a severe reproof to his presumptuous hope and carnal confidence of self-deceiving hypocrites; who profess to rely upon Christ as a Saviour, but obey him not as their king; who embrace his promises, but reject his commands, and sin that grace may abound.' p. 79.

Having observed, 1. that true faith is visible, 2. that it is made visible by its fruits, he says,

'It may not be improper here to notice the seeming difference between Paul and James on the subject of works, especially as some may think their statements incompatible with each other, or find it difficult to reconcile them. Paul affirms that *by the deeds of the law there shall no flesh be justified*, and that *a man is justified by faith without the deeds of the law*. James says, *Ye see then how that by works a man is justified, and not by faith only*. The former shews how a poor self-condemned sinner, trembling on the precipice of eternal misery, may find acceptance with God, and tells us that by the deeds of the law, either before or after conversion, in whole or in part, no flesh can be justified. The latter treats not of the ground of a sinner's acceptance with God, but of that which proves him to be a believer, or by which his profession of faith in Christ is justified. The one shews how our persons may be accepted of God, and the other how our faith may be approved of men: the former is by faith without works, and the latter is by works only.' p. 82.

We subjoin the whole of the third division.

'III. Those who pretend to faith, and yet are destitute of good works, are awfully deceived.

'Such will one day be the scorn of men and angels, and even of God himself. "Shew me thy faith without thy works," if it be possible. The attempt is vain and delusive! You might as well pretend to remove mountains, or dry up the sea. Be not deceived therefore: let such vain words have an end. Can a sinful and unholy creature, who neither fears God nor trusts in the Redeemer, who neither cares about his own soul nor the souls of others, can he be a believer? Can he be possessed of faith who is a stranger and an enemy to holiness? He may indeed have a faith that will answer the purpose of stupifying his conscience, and lulling him into the deep sleep of carnal security; but it will not avail him in a dying hour, nor at the bar of God. It will neither save him from misery, nor bring him to glory. If the heart be unhumiliated and the life unholy, duties neglected and corruptions unsubdued, our faith is a mere pretence, and our hope is all a delusion. That faith, which leaves a man where it finds him,

as much attached to the world and under the power of sin and Satan as before, is no faith at all.—Hence we may learn,

‘(1.) It is as impious to deny the utility and necessity of good works as it is to ascribe merit to them. They are the way to the kingdom, as one said, though not the cause of reigning. The life is the index of the heart. Leaves and blossoms will not evidence a christian, but fruit will. Hearers of the word, and not doers of it, only deceive themselves. Faith may be previous to good works, but cannot long exist without them. James i. 22.

‘(2.) All works performed before faith, or while in a state of unbelief, are no better than dead works, and cannot be acceptable with God. Works do not give value to faith, but it is faith that makes works acceptable: it is the tree that makes the fruit good, and not the fruit that makes the tree good. Enoch was uniform and constant in his obedience, and walked with God; but it was by faith that he obtained this testimony that he pleased God. Let our affections be ever so warm and lively, and our conduct ever so consistent, yet both the one and the other must be influenced by faith as the vital principle of all true religion. Faith in the promises, in the sacrifice and righteousness of our Saviour, is that only which brings us near to God, and renders our persons and services acceptable. Let it be our care to preserve that connexion between faith and holiness which the scriptures teach, and not put that asunder which they have joined together, knowing that as works without faith are dead, so faith without works is dead also.’ pp. 85—87.

The principal fault of the sermons is, the deficiency of application: the topics of application are judiciously and distinctly suggested, but are not extended into a copious and earnest address. This fault results from the plan of the discourses, which is to compress as much truth as possible into a very small space; admitting nothing superfluous, and suppressing that inclination to repeat, explain, and enforce, which the author, like every preacher who is desirous of giving effect to his labours undoubtedly indulged in the pulpit. As intended for family, and especially for village instruction, they will consequently be adopted with most advantage by those who can introduce a few sentences, in various parts perhaps, but chiefly at the end, by way of amplifying and enforcing the author's remarks. As subjects for private meditation, however, or materials for the assistance of preachers, for both which purposes they are admirably adapted, the fault we have imputed to them is of little moment. A short hymn, in most instances by the author of the sermons, is added to each.

The work is judiciously printed in a cheap form for the lower classes, as well as in a handsome size and type for respectable libraries.

Art. XVI. *A poetical Picture of America*; being Observations made, during a Residence of several Years, at Alexandria, and Norfolk, in Virginia; illustrative of the Manners and Customs of the Inhabitants, and interspersed with Anecdotes arising from a general Intercourse with Society in that Country from 1799 to 1807. By a Lady. 12mo. pp. 177. Price 4s. Vernor, Hood, and Co. 1809.

IT is but justice to say, that this lady has given us both rhyme and reason; there is very little dulness in her book, and less nonsense; very few couplets occur that do not end consonantly, and very few sentences that may not be grammatically construed. The promises of its title page are literally, though not abundantly, fulfilled. There is nothing very feminine in the tone of sentiment, nor lady-like in the manner of expression; but the picture is sketched with spirit, and there is much of nature in the lively colouring and accurate detail. We can easily fancy the sprightly widow amusing her party with just such a narrative in-prose; and are by no means angry with her for addressing a larger circle, in this easy, homely, conversational sort of verse. She gives a tolerable sketch of the companions and events of both her voyages across the Atlantic, and a distinct idea of the domestic economy in Virginia, and of the provisions, the fruits, and various other matters peculiarly within the province of women. We shall select, as a sufficient specimen, her account of a funeral, on occasion of the death of a female in her family, whose wedding only a year before she also describes.

‘ The house so late with flow’rets dress’d,
When flatt’ring love became the guest,
Now ev’ry part with white was hung,
O’er all the glasses linen flung;
With all the outward marks of woe,
On ev’ry box and chest they throw
Sheets, table-cloths whate’er is white,
To hide the furniture from sight.
In the best room, on table high,
The dead within their coffin lie,
Dress’d in the clothes they us’d to wear,
No woollen shroud is needful there.
Three days the longest time they save,
The mould’ring relics of the grave;
And during Sol’s autumnal pow’rs,
The grave is clos’d in thirty hours.
No outward ornament appears,
No gilded plate the coffin bears;
Th’ initials of the name put on,
The day on which they died upon,
With small brass nails, also the year,
Is the remembrance usual there.
Two silken cords and tassels bound
Twice loosely o’er the coffin round;
If young and single were the dead,
White are the cords and tassels spread;

If lately married, black and white;
 If aged, black they think is right.
 A stand is near the coffin's head,
 Cover'd with white, and on it spread
 A pillow, and a prayer-book there,
 Against their preacher should appear.
 For there the sermon is prepar'd,
 And in the house with rev'rence heard;
 It is expected ev'ry friend
 And every neighbour should attend,
 A compliment that few neglect,
 It being meant to show respect.
 The sermon o'er, all done their part,
 The corpse plac'd safely in the cart;
 For its more like a cart than hearse,
 Their mode of drawing it is worse;
 One shabby horse, who scarce can crawl,
 Conveys the dead, without a pall,
 Quite open to the public eye,
 Where the deceased is meant to lie.
 Somhtimes they're in the church-yard laid,
 Sometimes in their own garden's shade,
 Just where the burial place remains,
 Which their old ancestors contains;
 And those who have no vault, must lay
 In Potter's-field their senseless clay.'—pp. 117—121.

Our good-humoured traveller will not be offended, at our giving her the hint to correct, if opportunity should offer, one or two coarse expressions, such as 'the Lord knows where;' to omit some of her rubs at the parsons and methodists, because every lady should *seem* to have a regard for religion; and to make up her mind on a point which she seems to regard as somewhat doubtful, when recording the death of Washington,—

If sorrow is a proof of grief
 Virginia gave it to her chief!—p. 49.

Art. XVII. *The Practical Mathematician*, containing Logarithms, Geometry, Trigonometry, Mensuration, Algebra, Navigation, Spherics, and Natural Philosophy. Illustrated by copper-plate engravings. And, to render it peculiarly adapted to Schools, nearly 600 Practical Questions are included. By John Sabine. 12mo. pp. 358. Price 7s. Sherwood, Neely, and Jones. 1808.

THERE was a time, when the mere mechanical labour of *writing* a book deterred many a literary character, whose works would have enlightened the age in which he lived, from commencing author: but our lot is cast in happier days. Since the discovery of those inestimable auxiliaries of intellectual exertion, *a paste brush and a pair of scissors*, the operations of authorship are much facilitated, and we are often called upon to admire the *manual dexterity* of one, who by this novel mode of cutting up a writer clothes himself in the shreds and patches he has procured, and thus passes himself on the world for a real author. In

former times, it was thought a formidable thing to appear before the public; and an author would, with trembling hands and throbbing breast, examine his manuscript again and again before he ventured to commit it to the press: but, since the recent improvements in the manufacture, this race of beings has become more hardy, and dreads not to expose its productions to an ordeal severe as the fire of Moloch.

Now, our readers must not conclude that we mean to censure Mr. John Sabine, whose name adorns the title page of this book; nothing, we assure them, is farther from our intention. We took up the work with a determination to praise it, if possible; and many are the occasions, on which we have been more strongly tempted to change our views. There is manifested, on the part of Mr. Sabine, such a docility of spirit, such a candid readiness to yield to the opinions of others, such a pointed conviction of the folly of hanging by a rope of sand which almost constantly preserves him from "leaning on his own understanding," and such a determination to copy faithfully whatever falls in his way, (whether it be suited to the purpose, or not,) as are really very engaging, and would certainly have disarmed our anger, even if the book had fallen into our hands at a period much more unfortunate than the present.

Atkinson, (an author who wrote upon navigation in 1686), Martin Clare, Mr. Bonnycastle, and Dr. Hutton, are the writers who have furnished Mr. Sabine with the greater part of what his present book contains. We have not been able to ascertain precisely, whether, in copying from these, a pen or a pair of scissors was the instrument employed by Mr. Sabine: but be this as it may, we must applaud him for the general accuracy with which he has performed his operations. James Atkinson treats the subject of logarithms very superficially and inadequately; so does Mr. Sabine. Atkinson calls all the fundamental propositions in trigonometry, (propositions susceptible of, and requiring demonstration) *axioms*; so does Mr. Sabine. Dr. Hutton says, "a series *are*," talks of "remains," when he means remainders, and says "any *how*," when he means any *way*; so does Mr. Sabine. Dr. H. represents ratios by means of fractions, (a mode of representation protested against by Mercator, Huyghens, and others, as unsatisfactory and leading to error); so does Mr. Sabine. Dr. H. speaks of "an infinite approach," a phrase to which we can attach no meaning; so does Mr. Sabine. Dr. H. says, "air is a heavy body which gravitates," (that is, a *gravitating* body which gravitates) so does Mr. Sabine. Dr. H. falls into an error in a solution of the problem relative to the pressure of earth against walls; Mr. Sabine carefully adopts it. Dr. H. in the demonstration of the proposition that "the angle formed by a tangent and chord is equal to half the arc of that chord" refers twice to definition 57, because def. 57, in *his* geometry, was the one which defined the measure of an angle; therefore, Mr. Sabine refers twice to def. 57, although it happens that *he* has but 55!—having omitted some in copying from Hutton, so that def. 39, is that to which he should have referred. Thus, he proceeds, very carefully transcribing from authors all their little inadvertencies and blunders, and as judiciously abstaining from adopting those parts of their works which are truly honourable to their reputation, and really useful to science. What can be a more commendable trait in a man's character, than this readiness to take to himself the blame of others' mistakes, while he nobly disdains to deck himself in their excellences?

The effect of our author's occasional deviations, from his plan of uniform transcription or patchwork, is such, that we cannot sufficiently commend his self-denial in not indulging himself in more frequent excursions: Thus, in solving some of the examples, in Algebraic fractions, left unwrought by Mr. Bonnycastle, he blunders in such a way as proves decidedly his claim to originality. And he takes especial care, under Progressions, to confound progression with proportion; and, when treating of Collision, to transfer from one part of Hutton's Course to another, for the sake of illustrating the doctrine of percussion, six examples, *in not one of which* can impact ever occur!

From all these circumstances combined, (and various others, indeed, which we should be inclined to specify, were we not afraid the public might suspect Mr. S. has fee'd us to applaud him) we cannot but assign to this author a high niche in the Temple of Fame. We earnestly exhort him to perseverance: though, if it would not be thought too presumptuous, we would beg to recommend, that in future, unless Mr. S. can procure an Entick's or a Perry's Spelling Dictionary, he confide the correction of the press to the printers. It is not every one who can make allowance, as we do, when a man of genius neglects such a trifle as orthography. An ill-natured critic would carp for a week at an author who puts *scaline* for *scalene*, *monagan* for *nonagon*, *trapezuim* for *trapezium*, *malster* for *maltster*, and so on.—The British public is much in want of a complete treatise on Fluxions, as well as one on Optics: and as these are topics which our author has not included in the compendium, we beg to recommend them to his attention. Let him but proceed in the tract in which he has so honourably commenced his operations, and no, like some men of quick parts, be seduced into other regions, and he must ultimately be successful: he will soon get beyond all our modern eminent mathematicians and philosophers, our Joyces, and Mavors, and Williamsons, and Florian-Jollys, and having reached the acmé of science, may illuminate the world with a production of which he may say with far greater truth than ever Ovid could,

“Jamque opus exegi, quod nec Jovis ira, nec ignis,

“Nec poterit ferrum, nec edax abolere vetustas.

Art. XVIII. *Poems*, by Miss S. Evance, selected from her earliest Productions to those of the present Year. foolscap 8vo. pp. 131. price 5s. Longman and Co. 1809.

AS the latest productions of our fair author are not half so fine or so melancholy as her earliest, we think there is some hope of her. Her taste appears to have been sadly corrupted by the poetry of the Della Cruscan school; but we flatter ourselves she may now be reckoned among the converts to simplicity and nature. Her fancy, instead of being stimulated to the production of extravagance and absurdity, will gradually be reduced under good discipline; and her amiable sensibility, employed on the real sorrows and sufferings of others, will no longer be perverted into an instrument of needless torture to herself. Acute feeling is a talent which may as easily become a blessing as a curse; and those who possess it are chargeable both with folly and ingratitude, if they make it, either for themselves or others, a source of misery, instead of a means of happiness. While therefore we feel a little indignant at the murmurings and moanings

of this lady, who probably knows scarcely any thing of the severer ills of life, we are nevertheless constrained to protest against the opinion which she seems to inculcate in the following poem, that a state of mind approaching toward indifference is preferable to a keen sensibility. It is intitled, 'A Tender Heart.'

'A tender heart—O what a treasure !
O what a source of varied pleasure !
A gentle word—a smile—a glance—
Can bid with joy the spirits dance ;
Nature in her minutest scene,
Her flow'rs, her moss, her turfy green,
Has pow'r to spread enchantment near,
And bid delight in ev'ry thing appear.

A tender heart !—O cause of sadness !
Of wild despair—of raving madness !
An unkind word—a look—a frown—
Can sink the yielding spirits down ;
And when no real ill appears,
Oft fancy fills the eyes with tears ;
Spreads shadows dark on all around,
And bids distress in ev'ry thing be found.

He then, in waters calm, appearing,
Who far from transport's waves is steering,
Should prize the blessing of repose,
Nor wish th' extremes that feeling knows.
And let the thought of past delight,
And hope of future seasons bright,
Console and soothe beneath distress.

The lonely drooping child of tenderness.' pp. 75, 76.

We will add the 'Sonnet written at Netley Abbey', as a further specimen of Miss E.'s performances.

'Why should I fear the spirits of the dead ?
What if they wander at the hour of night,
Amid these sacred walls, with silent tread,
And dimly visible to mortal sight !
What if they ride upon the wandering gale,
And with low sighs alarm the listening ear ;
Or swell a deep, a sadly-sounding wail,
Like solemn dirge of death ! why should I fear ?
No ! seated on some fragment of rude stone,
While through the Ash-trees waving o'er my head
The wild winds pour their melancholy moan,
My soul, by fond imagination led,
Shall muse on days and years for ever flown,
And hold mysterious converse with the dead !' p. 36.

Art. XIX. *An Essay on the Life and Writings of Mr. Abraham Booth*, late Pastor of the Church in Little Prescot Street, Goodman's Fields, London. By William Jones. 8vo. pp. 143. Price 4s. Liverpool, Jones, Woodward and Co: Button, Burditt. 1808.

AS the chief features in Mr. Booth's life and character have been exhibited in various publications which we have already noticed, it will not be necessary to give so large an account of this work, as the excellence of the venerable subject of it might warrant. That the particulars concerning so good and wise a man, which lay dispersed in several pamphlets, should be collected into a more regular, respectable, and permanent work, was certainly much to be wished; and this is nearly the amount of what Mr. J. has performed, with regard to Mr. Booth's life. It was very proper, also, that such a work should include some account of his valuable writings; this Mr. J. has likewise furnished, though not so satisfactorily as he might have done, had he devoted a few more pages to the object. In other respects, he has evidently taken pains to render the work complete; for which purpose he has prefixed an excellent portrait of Mr. Booth, as a frontispiece.

It is not quite evident, however, that Mr. J. was the proper person to assume the office of biographer for so good a scholar, and so amiable a man, as Mr. Booth. It would be a stretch of liberality to applaud the metaphysics of a writer, who makes such a strong distinction, as we find in the remarks on a work of Mr. Booth's, p. 50, between "exuberance of fancy," and "fertility of imagination." His criticisms indeed are seldom creditable to his discernment: even his motto affords a strong presumption against the extent of his reading and the accuracy of his judgment. On the subject of his own abilities, however, Mr. J. is by no means of our opinion; indeed his indications of self-complacency, and dogmatical declarations of sentiment, are far from being peculiarly appropriate in a memoir of Mr. Booth, whose eminent merits, in other respects, were enhanced by his singular modesty. The sarcasms of such a writer as Mr. Jones, on such a writer as Mr. Fuller, are not a little ridiculous. And with regard to minuter points of propriety, Mr. J. is frequently culpable. For instance, he uses the word "assumption" for *suspicion*, (p. 69) "names" for *men*, (p. 3) &c. and, by his use of the word "fastidious," (p. 92) appears to be ignorant of its meaning. He also writes, "such happy strokes of pleasantry as *renders*," (p. 50); and says precisely the reverse of what he means in the following sentence, (p. 121) "to deny that, among those who are disaffected to the doctrines of divine grace, there may *not* be found many men of good sense and even of great learning, would be both uncandid and unjust." There must be some mistake, too, in the observation, that Mr. Booth "has laboured, and others have entered into his rest!" a sentence, however, which Mr. J. has dignified with a note of admiration. It is not very easy to guess whether this point was intended as an expression of the author's admiration of a blundering sentence, or a signal for the reader's. There is either an oversight or an artifice, in the quotation of five stanzas from a poem of Montgomery's, without any reference to the author, or any mark to admonish the reader that Mr. Jones is *not* the author of them; it must be confessed, however, that no admonition of this kind was necessary. In one respect, his qualifications are not to be disputed; he appears to

agree with Mr. Booth on every point,—excepting that he is an admirer of Glas and Sandeman. We should not have mentioned his foibles so pointedly, but for the very lofty and satisfied tone which he adopts in many parts of his work, and the frequency with which he thrusts himself forward under the imposing form, “*we*.” Some other improprieties might have been noticed; but it is unnecessary; and none of them are of a kind to affect very materially the utility of his publication.

Art. XX. *Distress*: A pathetic Poem. By Robert Noyes. Second Edition. 4to. pp. 38. Price 4s. Williams and Co. 1809.

ACCORDING to a biographical sketch prefixed to this edition of a poem first published many years ago, the author was educated for the ministry among the dissenters; was a man of respectable attainments, and on terms of friendship with Dr. Edward Young. After an engagement of three years at Newport in the Isle of Wight, he settled, in 1755, with a congregation at Cranbrook, Kent. Here he continued till early in 1781, when he suffered a very severe affliction in the death of his wife, aggravated, as we are told, by a sudden dismissal from his office, which he had held twenty-six years, the very next Sunday after her interment, on a pretence that the congregation could not support him, though it is stated that they intended at the same time to invite a successor at an augmented salary. This complicated “*Distress*,” for he was left with six children to provide for, gave rise to the poem before us, in which a pungency of feeling, unhappily more akin to wrath than to resignation, seems to have supplied vigour to a mind certainly of no despicable powers. The poem has been frequently printed; and, though not composed in the best taste, contains a good proportion of spirited and harmonious verse. This brief notice is, we think, due to the present edition, as it exhibits the poem in its genuine state, and is published for the purpose of benefitting the author’s surviving children.

Art. XXI. *The Economy of the human Mind*. By Eleonora Fernandez. 12mo. pp. 184. Price 4s. Sherwood and Co. 1809.

OF all the ancient adages, none is more frequently found applicable than that ‘*extremes meet*.’ We think this book affords a very fair instance. When Milton published his *Paradise Lost*, it might safely have been predicted that no work of the same class would arise for a century; which is exactly the prediction we venture to utter respecting this performance of Mrs. Eleonora Fernandez. Of her mental qualities it is not easy to speak without an appearance of exaggeration. Of her attainments, we shall only say, that she appears to have disdained the humble studies of grammar and spelling book, but has made considerable proficiency in the dialect and doctrines of ‘*the Economy of Human Life*.’ A few specimens will enable our readers to judge for themselves of a performance, which, to our shame be it spoken, we really have not faculties to understand. Of a virtuous woman it is said, ‘*The tongues of the licentious are dumb in her presence, for they perceive a captivating weakness, awed by the manly virtues.*’ Of the hypocrite, ‘*The words of his mouth are concealed in a poisonous drug, which defileth the mind of his hearers, while he attempteth to clothe his hypocrisy in the beautiful garb which truth hath been dressed in; but her limbs are distorted, uncouth in her*

manners, inelegant in her shape, and the richness of her robe only exposeth her hidden deformities.' Under the section intitled "Modesty" Mrs. Eleanora observes, 'To taste of the fountain of truth, is to secure those inestimable treasures which die not with the soul, but exist with time, and only end with eternity.'

Art. XXII. *The Fisher Boy, a Poem*: comprising his several Avocations during the four Seasons of the Year. By H. C. Esq. foolscap. 8vo. pp. 120. price 4s. Vernor and Co. 1808.

HERE is a poem of four cantos, extending over more than a hundred pages, which we have read without once yawning! This felicity, indeed, we ascribe rather to the novelty of the subject than the talents of the author. It is perhaps sufficient praise, to say that he has collected a number of incidents and scenes, arising out of a fisher boy's life, of which he has been an eye-witness, and described them very naturally, minutely, and clearly, in simple, but not vulgar verse. An extract from the part which details the occupations of summer, will probably induce some of our readers to peruse the whole poem.

'Propitious now the summer solstice glows,
To shrimp with little net our Ned oft goes;
While sultry *Leo* plenteously supplies,
With savo'ry pawns, that yield a precious prize:
'Tis now with anxious gaze the moon he'll view,
Note well the full, and equally the new;
Then at low-water-mark that spot he'll reach,
Where sand abounds, and rocks bestrew the beach.
His net to hoop attach'd, and fixt to pole,
He nimbly glides into each rocky hole,
With care proceeds the limpid pools to try,
Where shelly prawns transparent meet the eye;
Arrests their darting progress with his drag,
Draws forth the spoils then pops them in his bag;
And while thus busied, he will sometimes pause,
To mark the green crab sidling on its claws;
Will oft preserve in pouch some fine-vein'd shell,
Or pluck the varied weed from rocky cell;
Nor does that living wonder 'scape his eye,
The little snaky living æmone,
Whose fungus body to the rock adheres,
While, like Medusa's locks, its back appears,
Fring'd with all colours to th' admiring view,
In beauty equal to the rainbow's hue.
In myriads, clinging to the stones are seen,
Muscles and cockles, ting'd with black and green,
And perriwinkles; frills, with cockle shell,
Whose flesh of pinkish hue in sauce eats well;
These, with unnumber'd reptiles of the main,
The tide retiring, leaves on sandy plain;
Fit food for contemplation of the sage,
Whose study is prolific nature's page.
Return'd from prawning, Neddy, without fail,
Finds for his horny lot immediate sale,

Which being boil'd, the long claw'd produce straight
Is turn'd to scarlet hue, though green so late ;
Making, what living was as amber clear,
A substance firm, and quite opaque appear.'

Notes of explanation or anecdote frequently occur at the foot of the page, and contribute to the value of the book. If it should reach a second edition, we would strongly recommend the author to expunge his preface and all his quotations from the classics, as they can answer no other purpose than that of exciting the spleen of all persons of taste, and provoking some ill-natured critics to call him a conceited school-boy, who tries to make up for the scantiness of his learning by the abundance of his pedantry. As if to give some appearance of originality to these worn-out scraps, the printer has altered many of them into utter nonsense.

Art. XXIII. *The Cambrian Traveller's Guide, and Pocket Companion* ; containing the collected Information of the most popular and authentic Writers, relating to the principality of Wales, and Parts of the adjoining Counties, augmented by considerable Additions, the Result of various Excursions : comprehending Histories and Descriptions of the Cities, Towns, Villages, Castles, Mansions, Palaces, Abbeys, Churches, Inns, Mountains, Rocks, Waterfalls, Ferries, Bridges, Passes, &c. &c. arranged in alphabetic Order : also, Descriptions of what is remarkable in the intermediate Spaces, as Solitary Houses, Forts, Encampments, Walls, Ancient Roads, Caverns, Rivers, Aqueducts, Lakes, Forests, Woods, Fields of Battle, Islets, Cromlechs, Carneths, Tumuli, Pillars, Druidic Circles, Works of Iron, Tin, Copper, &c : the Roads are described, the Distances given, and the distinct Routes of Aikin, Barber, Bingley, Coxe, Donovan, Evans, Hutton, Malkin, Pennant, Skrine, Warner and Wyndham, are preserved ; the whole interspersed with Historic and Biographic Notices, with Natural History, Botany, Mineralogy ; and with Remarks on the Commerce, Manufactures, Agriculture, and Manners and Customs of the Inhabitants. (By George Nicholson), 8vo. columns 720. price 7s. 6d. bds. Stourport, G. Nicholson ; Symonds, Lackington, 1808.

AFTER copying the whole of this very instructive and amusing title page, our account of the book may be short. The plan appears to us not very judiciously chosen ; but it has been executed with great diligence. The work is printed very closely on thin paper, and contains as much information as could possibly be comprised within the allotted space : it is very comprehensive without being bulky, and will be found to afford as much entertainment as can ever be expected in a series of distinct articles of this kind arranged in alphabetical order.

Art. XXIV. *Apostolical Directions concerning Female Education. A Sermon*, preached at St. Thomas's Square, Hackney, Jan. 8. 1809, to recommend a School of Industry founded in that place. By S. Palmer. 12mo. pp. 20. price 6d. Conder, Maxwell and Co. 1809.

THIS plain but sensible discourse is founded on 1 Tim. v. 10. In the introduction a good account is given of the charitable labours of widows, and the plans of educating youth, in the primitive churches. It is then observed, 1. ' that the bringing up of poor children, especially poor female children, is a good work' ; and 2. ' that this good work is peculiar

ly fitted to employ the female sex, and they have a more special call to engage in it. These propositions are substantiated by many suitable remarks, which manifest the good sense and experience of the preacher. If any exception to the sermon be necessary, it is, that the principles of religion are not brought forward with sufficient distinctness as the most important kind of instruction that can be imparted to children; and, consequently, that a good opportunity is lost of introducing in this sermon, — what all sermons ought to contain on whatever occasion they are delivered, — a forcible application to the consciences of the hearers, and a clear reference to ‘the Way, the Truth, and the Life.’

Art. XXV. *Advice to Young Ladies, on the Improvement of the Mind, and the Conduct of Life.* By Thomas Broadhurst. cr. 8vo. pp. 137. Price 4s. Longman and Co. 1808.

MR. BROADHURST, it seems, assists his wife in the education of young ladies at Bath; and has drawn up four addresses for their use. In the substance of his work, as it is derived from a variety of good sources, with which the public are perfectly familiar, we find little to censure; but in the manner, style, and particular sentiments, that are truly to be ascribed to Mr. B. we find as little to praise. The most obvious charge is, that the work is quite needless, being anticipated by publications far superior in merit, and so popular as to be universally read. A more important objection is, the very slight reference made to the nature or the necessity of religion, and the intimation that differences of sentiment on the most important of all subjects are of extremely trivial moment. Indeed there are some indications that the author's creed differs in the most essential points from that of the established church, and of dissenters in general. Accordingly, he says to his fair pupils, in the language which Milton applies to Eve, *before the fall*, “Go in your *native innocence*.” This is more consistent with the author's being a preacher among the Socinian dissenters, than with the obvious meaning of the remark that his family is accustomed to attend ‘upon the *established* rites and solemnities of public worship.’ p. 130. As an author, Mr. B. very wisely makes no claims to distinction. The second sentence of his Preface commences with a grammatical inaccuracy. His appellation of Eve, “the great mother of *your* sex,” though indisputably correct, admits of some curious inferences; who, we beg to know, was the mother of *ours*? A writer of very refined taste would not have used such an expression as “should Hymen reckon you among the favoured train of his happy votaries.” We will only add the following sentence: in reference to a child, he says, ‘like the *atmosphere* around it, which it cannot but imbibe, and the *food* which is destined for the nutriment of the body, which according to its quality will be wholesome or pernicious, it must receive into its juvenile mind the *seeds implanted* in it; and when these are transferred from a worthless *stock*, or from an unhealthy soil, they never can *enrich*, but on the contrary, will exceedingly *impoverish*, if they do not *render it wholly unproductive*.’

We do not suppose that Mr. B. meant to say ‘the atmosphere,’ or ‘the food’ ‘must receive into its juvenile mind the seeds implanted in it,’ though this would not be a very forced construction of the sentence; but it is evident that he thinks seeds come from a stock, that they are planted instead of being sown, and have a tendency either to enrich a soil or render it unproductive.

Art. XXVI. *A Letter to a Noble Duke, on the incontrovertible Truth of Christianity.* Second Edition, corrected. To which is now added a Postscript. foolscap 8vo. pp. 117. Price 3s. Hatchard. 1808.

THE only objection we have to make against this publication is, that it has a little the air of a trick. It consists, in fact, of Leslie's admirable work, the 'Short Method with the Deists,' somewhat compressed and modernized; and of some judicious observations extracted from Mr. Bigland's 'Reflections on the Resurrection and Ascension of Christ.' It is handsomely printed, and forms perhaps the most elegant and convincing work, of its size, that can be recommended as a defence of Christianity.

Art. XXVII. *The True Patriot. A Sermon, preached at Salem Chapel, Leeds, on the Fast-Day, Wednesday, February 8, 1809.* By Edward Parsons. 8vo. pp. 43. price 1s. Leeds, Baines; Williams and Co. 1809.

THIS is one of the most able and animated Fast Sermons that for a long time have fallen into our hands. It commences with a refutation of the notion, formerly maintained, with very opposite intentions, by different writers, that Patriotism is not a virtue inculcated by Christianity; and demonstrates, in opposition to Bolingbroke and others, that the genuine virtue of Patriotism is included among the instructions and fruits of the Christian Religion, though the spurious and exclusive Patriotism, reprobated by Soame Jenyns, is not.

Our preacher, after an enumeration, in very forcible terms, of various false kinds of patriotism which prevail among his countrymen, attempts to delineate the character of the genuine patriot. The principal features of this character form the divisions of the discourse.

Unfortunately we have not room to extract so largely from this excellent sermon, which will amply reward the trouble of perusal, as our desire to recommend it would suggest. The noble spirit of civil and religious liberty, as well as of zealous piety, which glows in all its pages, deserves our most cordial applause; nor can we dispute the justice with which it defends the dissenters from the charge of disloyalty, that has been so clamorously urged against them by bigoted and unprincipled men. With equal wisdom and energy, it expatiates on the necessity of reformation, especially among the higher classes; and condemns with due severity the irreligious and hypocritical prayers which too many of our countrymen offer up on fast-days in mockery of heaven. It would have been intitled to still higher praise, if the writer had allowed himself time to correct a few errors, and give a somewhat softer tone to a few of his most animated paragraphs. We can only insert a brief description of the true patriot.

'This man's patriotism is not to be sought in the vows of political delirium, nor in the songs of a bacchanalian revel, nor in the dull formalities of an annual fast day; but in the cool and deliberate decision of his judgment, taking the lead of the passions of his heart, and rendering them subservient to all the great purposes of his connection with civil society. You must look for the patriotism he cultivates, in his harmless and peaceable demeanour; in his faithful opposition to error and vice; in the encouragement he gives to virtue and knowledge; in his well principled charities; in the magnanimity with which he meets public danger; in the alacrity with which he endures hardships; in his courage; in his generous compassion to his enemies; in his love to man, and his piety to God.' p. 37.

ART. XXVIII. SELECT LITERARY INFORMATION.

** *Gentlemen and Publishers who have works in the press, will oblige the Conductors of the ECLECTIC REVIEW, by sending information (post paid,) of the subject, extent, and probable price of such works; which they may depend upon being communicated to the public, if consistent with its plan.*

Proposals will soon be issued for a new edition, by subscription, of Dr. Griesbach's Greek Testament, which will be a faithful reimpression of the last edition, including his Prefaces, Prolegomena, Notes, and Appendix, without any abridgement or omission.

Mr. Custance has in the press a new and improved edition of his Concise View of the Constitution of England.

The Rev. W. Moorhouse, Jun. has just sent to the press, "A candid Examination of the Rev. Dr. Williams's Essay on the Equity of Divine Government, and the Sovereignty of Divine Grace."

Professor Leslie, of Edinburgh, is preparing for publication, a Course of Mathematics. The first volume, which is devoted to Geometry, and which will contain a Preliminary Dissertation to prove that Mathematical Studies are favourable to the exercise of Imagination, will be published in May or June next.

Mr. Fox, of Lombard Street, has just published the second edition of his "Comparative View of the Plans of Education, as detailed in the Publications of Dr. Bell and Mr. Lancaster;" with many additions, viz. Remarks on Dr. Bell's "Madras School," Hints to the Managers of Charity and Sunday Schools, on the Practicability of extending such Institutions on Mr. Lancaster's Plan; comparative tables of the method and expense of the two systems; an account of the progress of Mr. Lancaster's Establishments, &c. &c. For an account of the first edition, see E. R. Vol. IV. p. 944.

The Rev. Thomas Gisborne, M. A. has in the press an octavo volume of Sermons, principally designed to illustrate Christian Morality.

A work will soon appear, in octavo, under the title of the Ecclesiastical and University Annual Register; the object of which is to furnish an opportunity for the preservation of documents which may obtain interest with the body, for whose use it appears to be so immediately designed.

Dr. Edward Popham, Rector of Chilton, Wilts, has nearly ready for publication, Remarks on various texts of Scripture, in an octavo volume.

The Travels of Lycurgus, the son of Polydectes, into Greece, Crete, and Egypt, in search of knowledge, is printing in a duodecimo volume.

The works of the late James Parry, Esq. in two quarto volumes, are nearly ready for publication.

Mr. Campbell has a new poem, Gertrude of Wyoming, or the Pensylvanian Cottage, on the eve of publication.

The Sailor Boy, in four cantos, by the author of the Fisher Boy, is in the press.

John Ferriar, M. D. will shortly publish the Bibliomania, a poetical Epistle to Richard Heber, Esq.

Dr. Adam's work on Epidemics is nearly finished at the press. It is an address to the public on the laws that govern those diseases, and on the late proposals for exterminating the small pox.

Mr. Alexander Walker, of Edinburgh, has in the press a compendious, but very complete System of Anatomy.

Letters of Mrs. Elizabeth Montagu, with some of the Letters of her Correspondents, will shortly be published by Matthew Montagu, Esq. M. P. her nephew and executor.

Mr. Robert Ker Porter's splendid work upon the Costume of Russia and Sweden, with a Journal of his Travels in Russia, will be very soon ready for publication.

An Apology for the King's Supremacy, and Memoirs of the Supremacy of the Pope, with its rise, progress, and results, in different ages and nations, so far as relates to civil affairs, is in the press, and will form an octavo volume.

Mr. Maurice has finished the second volume of his modern History of Hindoostan; which completes the plan he undertook to execute.

Mr. John Lloyd, of Cefnfaes Maentwrog, in Merionethshire, proposes to publish by subscription, in two quarto volumes, the Records of North Wales; consisting of all the State Papers relating to that part of the Principality, with every document that will throw light on the history of former times; arranged and digested in proper order, with notes historical and practical.

Mr. Saunders, Demonstrator of Anatomy

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at St. Thomas's Hospital, is preparing for publication a Treatise on some Practical Points relating to Diseases of the Eye, and particularly on the Nature and Cure of the Cataract in persons born blind.

The Rev. Mr. Belfour has collected his papers, entitled the *Lyceum of Ancient Literature*, with the intention of forming them into three volumes.

Mr. John Cary has in a state of great forwardness, large four sheet Maps of Europe, Asia, Africa, and America, on which will be delineated the most recent divisions, and every geographical improvement to the present time.

The Right. Hon. George Rose will shortly publish, in a quarto volume, a Narrative, by Sir Patrick Hume, of the Events which occurred in the Enterprise under the command of the Earl of Argyle, in 1685; from

an original manuscript. With Observations on the Posthumous Historical Work of the late Right Hon. C. J. Fox.

Mr. Bewick, the celebrated engraver on wood, has been long engaged on a system of Economical and Useful Botany, which will include about 450 plants, the most useful in Medicine, Diet, and Manufactures. The text has been prepared by Dr. Thornton, containing a body of information relative to the history and uses of the several plants.

Mr. S. Parkes, author of the *Chemical Catechism*, has in the press the *Rudiments of Chemistry*, with familiar illustrations and experiments, in a pocket volume, illustrated by neat copper plates.

Dr. Hales will shortly publish the first volume of a new *Analysis of Chronology*. The work will form three quarto volumes.

Art. XXIX. LIST OF WORKS RECENTLY PUBLISHED.

BIOGRAPHY.

Memoirs of the Life and Writings of the late Rev. P. Wood, F.L.S. By C. Wellbeloved. 8vo. 6s.

Memoirs of Mrs. M. A. Clarke. 2s. 6d.

CHEMISTRY.

The Chemical Pocket Book; or, Memoranda Chemica, arranged in a Compendium of Modern Chemistry. Containing an Account of the recent Discoveries of Mr. Davy, respecting the Chemical Agency of Electricity, the metallic Nature of the fixed Alkalies of Ammonia, and of the Earths; the decomposition of Sulphur and of Phosphorus, &c. by James Parkinson, 9s.

GEOGRAPHY.

A Complete System of Geography, ancient and modern. By James Playfair, D. D. Principal of the United Colleges of St. Andrews, &c. Vol. 2. 4to. 2l. 2s.

HISTORY.

A History of France, from the Commencement of the Reign of Clovis in 481, to the Peace of Campo Formio in 1797. 12mo. 6s.

JURISPRUDENCE.

A correct Copy of the Evidence taken before a Committee of the House of Commons upon the Conduct of his Royal Highness the Commander in Chief. 3s.

MEDICINE AND CHIRURGERY.

Observations on some of the most fre-

quent and important Diseases of the Heart; on Aneurisms of the Thoracic Aorta; on Preternatural Pulsation in the Epigastric Region; and on the unusual Origin or Distribution of some of the large Arteries of the Human Body. Illustrated by Cases. By Allan Burns, Member of the Royal College of Surgeons, London; and Lecturer on Anatomy and Surgery, Glasgow. 8vo 7s.

Anatomico-Chirurgical Views of the Nose, Mouth, Larynx, and Fauces; with appropriate References. By J. J. Watt. folio. 1l. 11s. 6d. plain, 2l. 12s. 6d. coloured.

METEOROLOGY.

Seven Meteorological Journals, of the Years 1801 to 1807, kept in London. By William Bent. With an Appendix, containing a Table, from a similar Journal, of the greatest, least, and mean state of the Barometer, Thermometer, and Hygrometer, and the quantity of rain in every month of the year 1808, and some tables and Remarks on a Series of Journals for 24 years, from 1785 to 1808 inclusive. 8vo. 10s. 6d. The Appendix separate. 1s.

MISCELLANEOUS LITERATURE.

Asiatic Researches; or, Transactions of the Society instituted at Bengal, for inquiring into the History, Antiquities, and Literature of Asia. Printed verbatim from the Calcutta Edition, Vol. 9, 8vo. 12s. 4to. 1l. 5s.

Six Letters on the subject of Dr. Milner's Explanation, relative to the proposal made in the last Session of Parliament for admit-

ting the King's Veto in the Election of Roman Catholic Bishops. By A. R. 3s.

Reflections on the Appointment of Dr. Milner as the political Agent of the Roman Catholic Clergy of Ireland. By the Rev. T. Elrington, D. D. 2s.

The Bricklayer's Guide to the Mensuration of all sorts of Brickwork, according to the London practice. By T. W. Dearn, 8vo. 7s.

De Motu per Britanniam Civico Annis MDCCXLV et MDCCXLVI. Liber unicus. Auctore T. D. Whitaker, LL.D. SSA. 12mo. 6s.

Thoughts on Reanimation, from the Reproduction of vegetable Life, and the Renewal of Life after Death to Insects. By J. Collier. 8vo. 10s. 6d.

Essays, Biographical, Critical, and Historical, illustrative of the Rambler, Adventurer, and Idler. By Nathan Drake, M. D. Author of Essays on the Tatler, Spectator, and Guardian, &c. 8vo. 10s. 6d. a few copies in post 8vo. 14s. Vol. 2. of this work is in the press, and will contain Essays on the various periodical papers, which, in imitation of Steele and Addison, have been published between the close of the 8th volume of the Spectator, and the commencement of 1809.

POETRY.

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CORRESPONDENCE.

We are obliged to Pharez for the trouble he has taken, in copying long extracts from only of Mr. Martin's treatises on 1 John v. 7. Our worthy Correspondent seems not to be aware, that the reasoning of the French Pastor proceeds upon an extremely superficial and erroneous acquaintance with the subject, and involves many gross misrepresentations, from ignorance we willingly believe, as to the matters of fact on which the question rests. We assure our Correspondent that we knew all that he has written to us, and a great deal more, when we expressed our persuasion of the spuriousness of the passage under consideration: and we now repeat the avowal from full conviction of its validity. In return for his charitable intention of enlightening and convincing us, by quotations from Martin!—we refer him to the late Mr. Porson's Letters to Archdeacon Travis, 1790.

C. D.'s letter was received.

Errata—p. 237. l. 29. *for here read again.*

p. — l. 30. — *again r. here.*

p. 249. l. 30. — *sense r. sentiment.*